

spare Rib

Women's magazine May 1973

17½p



**HOW WE
ROLLED
THE STONES
TO SUCCESS.**

**ANGELA CARTER ON
MASOCHISM IN JAPAN.**

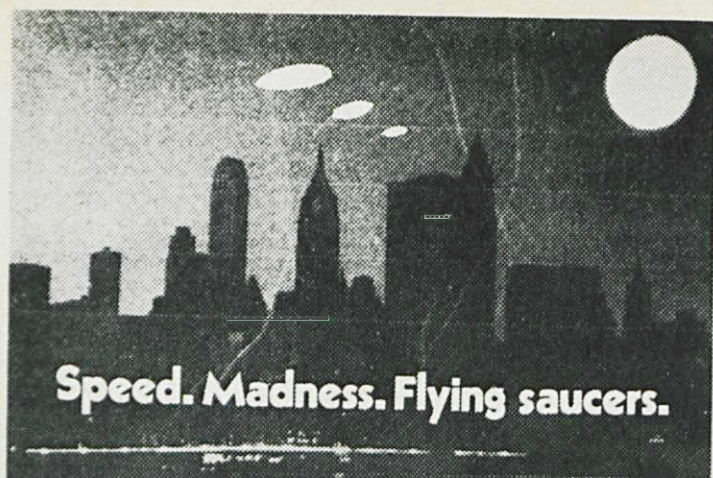
**FAT GIRLS PROBLEMS
WEIGHED UP HONESTLY.**

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THE V.A.T. SHOCK.

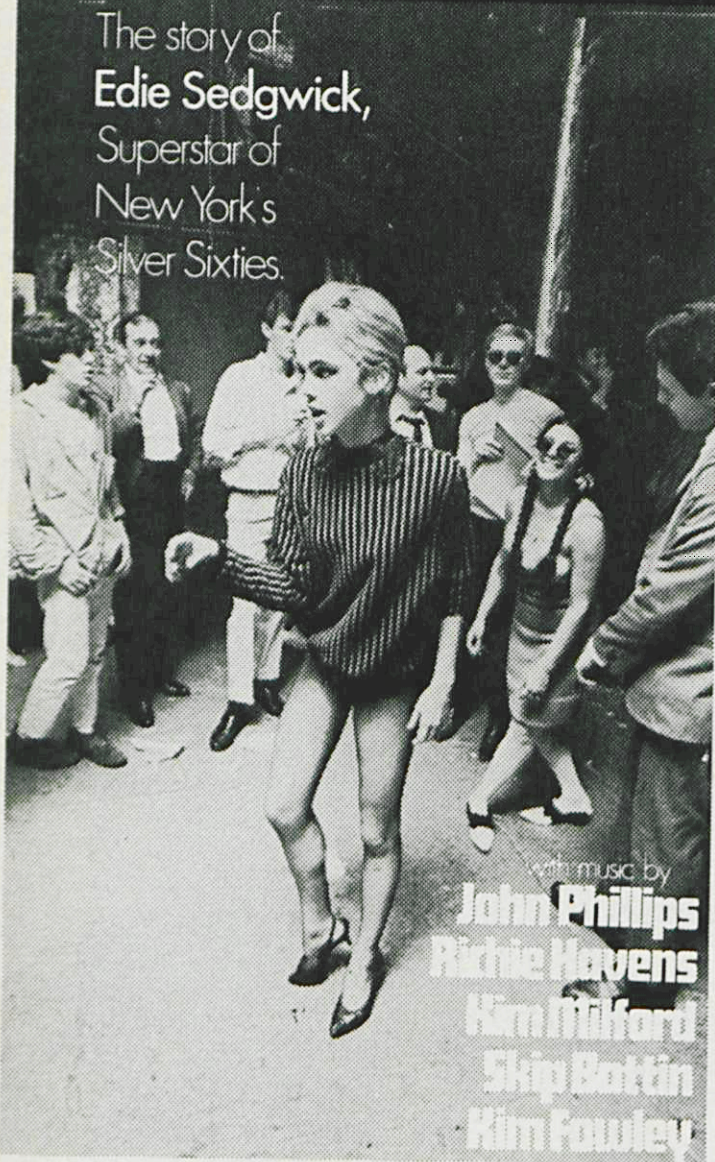
**EQUAL PAY WHAT THE
HELL'S GOING ON?**

**EX-PRISONER ANGIE WEIR
TELLS THE TRUTH
ABOUT HOLLOWAY.**



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Spare Rib: Published monthly by Spare Ribs Ltd, 9 Newburgh St, London W1A 4XS
Printed by J.H. Paull Ltd, 23 Dod St, London E14 Typesetting by Dahling Dahling,
331 Gray's Inn Road, London WC14 8PX Distributed by Seymour Press Ltd, 334
Brixton Road, London SW9

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IN OUR OWN WRITE.

Dear Spare Rib,
I have read all the articles 'Spare Parts' in Spare Rib and find them very good, but when you write about wood, I can pick a number of holes. In the issue on floors, I would first point out that many floors which have never been varnished and which may contain worms are better finished with a very thick coat of floor grade polyurethane. This gives a fine antique finish. In the case of worm varnish, an application of caustic soda followed by a solution of bleach does the trick. It is often almost as cheap, and sometimes cheaper, to lay a new floor than to sand. Woodworm is not always visible from the upper surface of the floor. Also, the articles have not mentioned the floorboard saw, which is the right tool for patching. The crack-filling strips must be triangular in section, or else the cracks exactly uniform in width. Aluminium oxide paper is very expensive, another point you do not mention. In my opinion it might be easier to reverse the floorboards entirely rather than to sand.
Yours sincerely,
Rivers Job
Craftsmen in Wood
Wembworthy
Devon

Dear Spare Rib,
A belated thank you for the write-ups on Biba you printed a few months ago—they certainly gave the 'white slaves' something to giggle about. As far as the union goes nothing much has happened yet—due to a union official who rather likes the quiet life and to our own naivety, but we are arranging that as quickly as possible and things look exciting for the near future,
love from
the girls at Biba.

Dear Spare Rib,
I would like to correct a point Michelene Wandor makes about my book *Sex, Gender and Society* in her review on women's liberation books in the last issue. Classing my book with those of Figes, Greer and Morgan, she says that 'these books have not been written from the experience and perspective of commitment to the women's liberation movement.' Though this criticism may be valid of the other authors in this category, I would like to put on record that I have been in the women's liberation workshop for the past two years, and committed to its ideals for a lot longer than that. Michelene seems to assume in her review that the only valid feminist books are those that offer prescriptions for revolution—that are 'political' rather than simply 'descriptive' analyses—I think this is a mistaken attitude. It seems to me that feminist literature needs to do two things: (1) to analyse what happens how and why, to make women as they are in society as we know it, and (2) to suggest ways in which it can be changed. Both are valid enterprises: *Sex, Gender and Society* falls in the first, rather than the second, category. I would agree with Michelene that there is no point in 'making demands' of the same male-dominated structure that oppresses us—but then I never said there was.

Yours in sisterhood

Ann Oakley
38 Ranelagh Road
London, W5

Michelene's reply:

I did not intend to imply in my article that there was only one 'valid' kind of feminist literature; the piece was written in order to make distinctions between the many different kinds of books on women now appearing.

While I agree that descriptive analysis of women's position in society is valid in providing information and prompting women to look more closely at their lives and the society in which they live, for feminist literature to relate back to the political impetus that prompted it, and to indicate what changes are necessary to transform the situation of women and alter the basis of economic and social organisation, the two 'categories' of feminist writing which Ann Oakley describes must come together.

I don't think that *Sex Gender and Society* gives adequate explanation of why women are exploited and oppressed in the ways they are; however, this does not mean I think it is invalid as a book—I have found it immensely useful—it simply means that I believe it is important to realise that one must move on to a political analysis which indicates how we must change the situation. It is not an indictment of individual women that they have not done this; simply an indication of the complexity of the task, and how far Women's Liberation has still to go.

Dear Spare Rib,
An alternative way of making yoghurt for lazy people: Half fill a container with evaporated milk, add a little natural commercial yoghurt, or the remains of your last batch of home made yoghurt, and fill up with hot water out of the kettle. Stir, and leave overnight in the airing cupboard. (If you don't have an airing cupboard, or a very warm spot, optimum 77 degrees F., use a thermos flask as your recipe writer suggested). Refrigerate for a couple of hours before eating.

Yours faithfully
Janie Whyld
6 Cardinal Mansions
Carlisle Place
London SW1

Dear Spare Rib,
I am a fifty eight year old woman and I divorced my husband just over a year ago, because he went off with a woman twenty years younger than I am. These last four years have been a series of filling in forms, having interviews, telling my private life to all and sundry, and then having to get proof that I have been speaking the truth. I have come to the conclusion that the general opinion of people in authority is that all women are liars and all men the souls of honour.

I have been subjected to many humiliating situations, but the other day something happened which made me absolutely furious.

I went into Ketts at New Malden to arrange to rent a TV set for which I was prepared to pay three months in advance. Everything went well until the assistant asked me if I had a husband. I said 'No', he said 'A Widow?'. I said, 'No, a divorcee'. He then said 'In that case you will have to have a guarantor, must be a house owner and they must come to the shop with you to sign'. I asked if this was because I was a woman on my own, he said it was, if I had a husband he could sign right away and the television would have been installed in a few days. Since my ex-husband dodged paying debts whenever possible, and I was the one that kept the finances steady while he was with me, I felt more angry when I realised that someone like him would have been accepted just because he is a man. Needless to say I will not be dealing with Ketts again.

Yours faithfully,
Mrs L. Koltthammer
3 Bargate Close
New Malden
Surrey

Dear Spare Rib,
I enclose a copy of an advertisement which appeared in our Local Paper and the reply I received after I applied for the position:

Interesting, mainly office work with a future for married woman with secretarial/organising/writing experience to contribute to social work team:
Box 22 Times

As you see, in the advertisement it states that the position was suitable for a married woman, which make the chances of the applicant having children rather high. This was one point which urged me to apply for the job, as so many employers are not interested in employing married women with so-called family ties.

Needless to say I was very disappointed with the reply and in view of the nature of the charity, it is even more surprising.

Dear Mrs Chapman,

Thank you for your application. We have found difficulty in incorporating staff with young children and feel it would suit us best to have someone not so committed in our team. We will however keep your name in our files should a similar vacancy occur.

Yours sincerely

Margaret Torrie

Cruse (the organisation for widows and their children)

I wonder if they had considered that I might have been one of the unfortunate women that they were supposedly trying to help. It also seems very unfair to judge me without even meeting me and giving me the chance to reassure them about their doubts. In fact my husband works from home, which makes my situation a lot easier than others in a similar position. I have been going to work for 5 years since my child was born, and the choice of positions that I have been offered has been very limited, mainly because of my family commitments. Personally I have found that I now have a much more responsible attitude towards my work than I had before I was married, and in most cases my employers were more than satisfied with my work. But the battle to find a more satisfying and responsible position is endless and certainly doesn't do much for my confidence.

What chance do women have in trying to bring male employers around to a more liberal way of thinking if the more fortunate members of their gender are going to discriminate against them.

Yours faithfully,
Alex Chapman
73 College Road,
Isleworth
Middlesex

Dear Spare Rib,

Being readers of your magazine we were pleasantly surprised to see our photograph on page 24 of the March edition. This was taken just after we had lobbied various M.P.s two days prior to the second reading of the Anti-Discrimination Bill.

We feel though, that we should explain briefly that we are called Women's Action Group and are not as such attached directly to the Women's Liberation organisation. Naturally we have many many aims in common and that is why we are always willing to support such an excellent cause as the above mentioned Bill and of course the coming action for the retention of the Family Allowances. Our particular group meets once a week on a Tuesday morning where besides chatting over coffee we listen to various guest speakers and join in the discussions on the many problems most women seem to have at some time in their lives.

Our aim is to help women of all ages and whenever we can, whether it be finding accommodation, looking after children or even just listening to their problems. As stated we meet once a week at the moment but are finding it increasingly difficult to do all we want in that short time. For this reason we are hoping to set up a full time centre in this area, where a woman can come at any time of the day, and where she can always receive help.

If any of your readers would like further details please contact me at 01-940 9064.

Yours sincerely

Hilary J.W. Bennett-Coles

Women's Action Group

59 Alexandra Road

Kew

Surrey

Dear Spare Rib,

In an otherwise informative analysis of the new Family Allowance proposals (March issue), I object to your assertion that, 'to take away Family Allowance is to discourage a woman's right to choose the size of her family'. In a society where population growth and all its detrimental side effects on contemporary life are an important issue for caring people I feel it is irresponsible to uphold the view that it is a Woman's absolute right to reproduce as many times as she wishes.

It is also fallacious to imply that at present the majority of women exercise this freedom of choice: most women with large families (especially in the low income group) create them through ignorance of the methods of birth control available.

I would agree that any legislation which is going to limit the size of families by withdrawing financial incentives to reproduce is beneficial. I agree with the other points of the article but believe that if Family Allowances are to remain a statutory right, the system should be restructured with perhaps the introduction of a bonus incentive to those parents who voluntarily choose to limit their families to two children.

Liz Allen

11 Belvoir Road

St Andrews Park

Bristol

Dear Spare Rib,

I was interested to read about the protests made to Hertz about their advertisements. A few years ago I would have just accepted these adverts, thinking to myself 'how bloody patronising' but no-one else seemed to think so, so I just mentally shrugged and dismissed myself as the odd one out.

Now I notice these things all the time and frequently rise up from my chair with screams of rage when I see the Marigold Rubber Gloves ad (baby playing with rubber glove while a voice croons 'this little girl is going to do a lot of washing up when she grows up').

I have written personal protests to several firms who imply that women aren't worth much but they can be tolerated around the house if they serve the right foods — Heinz spaghetti (a boorish yobbo makes an indifferent proposal of marriage to an ecstatic girl who promptly runs off to proclaim the good news to mum as a result of her giving him Heinz spaghetti) Stork soft margarine (fluffy bride all a flutter in case her husband doesn't like the margarine she's given him) and Nescafe (bridegroom doesn't turn up at the church because bride hasn't given him Nescafe the evening before).

Is anyone else protesting about these?

Yours truly

V. Barker

70A Hamilton Terrace

London NW8

Roll Over and Rock Me Baby

by Margaret Geddes



Today rock music is taken so seriously by its followers that it is considered by many to be the centre of a sub-culture — the rock culture. Conveniently most rock critics

have dismissed the huge debt owed the adolescent girl by the industry when analysing the social significance of this movement. She carried rock on her back throughout the 60's, shouldering each new wave until her male counterpart felt it cool or hip enough for him to tentatively show approval. As Frank Zappa put it so aptly for the entire pop industry 'We're only in it for the money' and it was her money that made it worthwhile. The musicians refer to these girls contemptuously as fans, teenyboppers, and direct their 'heavier' efforts (after, they've made it on the girls' money) at the mature pop audience, ie their male peers.

Well, here we are, and we just rocked on. The adolescent girl is repeatedly told by mother, and often father too, of the excessive sexual urges of young men. She must be the one to impose restraints upon these desires as luckily, she is not afflicted with such urges. In fact, she has no sexual urges whatsoever. While boys of her age talk about 'scoring' with girls (did you get to 6?) the girl asks gingerly of her friend — 'How far did he go?' Not 'Did you grab his cock?' but, 'What acts did he perpetrate on you?'. This then becomes the sexual norm as girls accept the passivity which is the primary quality demanded of them in their efforts to mould themselves in a way society deems suitable. She must be soft in her submission but firm in her refusal, for virginity is something she must save to 'give' her husband. If the commercially packaged little girl was to show sexual feelings, she could lose her 'reputation'. She would become 'shop soiled' and who would want her then? So, pushed up against the wall in the cold outside the discotheque the nice girl wishes to god he would stop fumbling, undo her bra and get on with it, but she can't do it herself. Her hands are tied.



The girl accepts the fact that her own sexual urge is abnormal and unacceptable, and unable to find a socially acceptable outlet, she buries it with shame. She feels she must rid herself

of these desires though, so she comes to project her sexual urge into males. Sex appears then as an aggressive act, one which she believes will violate her. It must, to overcome her hard won denial and passivity.

It is these underlying repressions, as well as the masking fantasies, that are serviced by the pop industry, most successfully in the last decade by the Rolling Stones who have managed to live off the profits with only minor adjustments to their formula for the last 10 years.

There are many conventional reasons for young girls to hero worship male entertainers. It is often a badge of group identity. 'Sharon loves the Beatles, and so do I.' It can be merely a way of conforming to the adult image of a teenage girl, since most mothers expect and encourage their daughters to go through a period of hero worship. It is seen as 'that stage.'



The most conventional of these fantasies were also directed at the Stones. They were dreamed of as future husbands and boyfriends while in reality, the luckier of the girls was

probably pushing away the sweaty hands of a nervous fifteen year old male while her best friend tried to conceal her crush on the girl sports captain. In fantasy however, Mick Jagger, old and experienced ushered her through his wild world. His past is forgotten (not to mention hers) and his hands are cool and caressing, but above all, he loves her, Hollywood style. The girls in training to be wives and mothers also picked on the seeming vulnerabilities of the stars (Keith looks so lost) and practised their 'mothering' role. Ringo Starr just about captured the market in this field.

The Stones, however, tapped fantasies, missed by other pop groups of their time, and feared by adults. Hence their remarkable success. The difference first began with their appearance. Their hair was longer and scruffier than the pudding bowl cuts of the mop-tops, and contrary to adult opinion, clean. The hair horrified adults and most conventional teenagers, particularly males, who considered it effeminate. While the Beatles stuck to their collarless uniforms the Stones tossed aside their leather waistcoats and houndstooth suits and dressed casually. It was as if they had wandered in off the street onto the stage, and although their clothes were more stylish, more expensive, an adult would have been hard pressed at times to separate the Stones from their audience (male or female). They used their freedom in dress to further emphasise the individuality of group members.

On one glimpse of a photo alone, the Stones had successfully alienated all the right people: parents, relations, conventional schoolmates, the press and

most boys. Thus, the teenage girl already feeling alienated from many of her peer group who seem to be coping successfully with the transition she did not wish for herself and from the adults who seem to be demanding the change, found a group of boys who also appeared to be alienated, and what is more, they were alienated because they chose to be! In this she found an alternative. Rather than be an outcast, she would choose to be a rebel, and through liking the Stones, she felt she became just this.



So she became a Stones fan, and as such she bought records, Stone Monthlies, magazines, sent gifts, letters and endless poems to her Stone and risked getting run over by a police car

for an autograph. Fans pick over articles like vultures for facts about their favourites, forming their own fantasy ideal, then cleverly incorporating new information into this picture.

Many seemingly contradictory fantasies found release in the Stones concurrently. The one girl could fancy Brian Jones as loving husband and yet get a kick out of fantasising him to be homosexual. This after all, is the nature and appeal of fantasy, that unlike reality, it is not binding. Very appealing for the adolescent girl who believes she should be what she isn't, wants to be this but can't, and knows she feels this but denies it.

It was this aspect of the nature of fantasy that the Stones seemed to understand most. The individual strengths and vulnerabilities were highlighted in fan magazines, while the straight 'bad boy' image was being pushed by the adult press. Mick might seem to come on all surly, but they knew he had a cat called Sidney. Brian might have a poodle called Pip, but he also had two illegitimate sons called Julian.

They were using a 'feminine wile' to snare their female audience, while other groups presented an unchanging solid 'masculine' image.

The Stones were a long way in appearance



from the husky male stereotype of their day. Physically they were weedy, almost ill looking, and in spite of a reported height of 5ft 10in, Keith Richard, substantially taller than the rest, would have been nearer 5ft 8in. Mick Jagger emphasised his sinewy skinniness with tight slim fitting hipsters, and t-shirts which showed up his slender

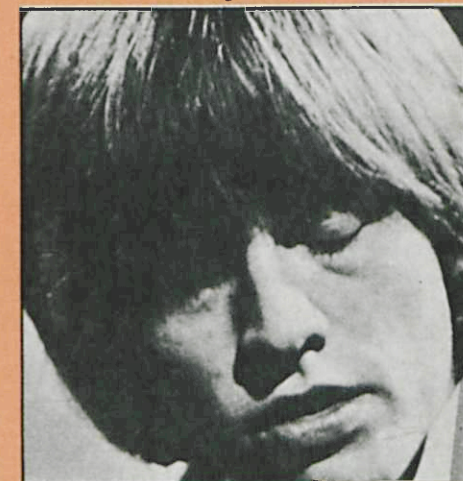
arms. Brian Jones emphasised his 5ft 5in with thick chunky corduroys and sloppy roll necked sweaters.



Their transgressing of the current social concept of masculinity and obvious rejection of the broad shouldered, bullet headed, 6ft 6in image of a man came as a relief to most teenage girls. In

early adolescence, despite concentration on getting a boyfried, a frequent sexual object is the older girl. Lesbianism is a word common in insult but foreign in meaning to these girls and crushes on girl prefects or schoolmates are usually suffered secretly with a sense of guilt and shame. The Stones generated a sexual appeal not solely dependant on the physical differences between male and female, which was recognisable within the girl's own limited sexual experience.

The Stones appearance allowed for identification to an extent that other heroes had not. If you fancied Clint Eastwood, from Rawhide, it is unlikely that you should attempt to look like him and identify closely with his actions, but not so the Stones. Brian Jones leant himself particularly well to this fantasy, with his fine blond hair and smooth even features. Girls brought t-shirts like Mick's,



caps like Keith's and red corduroys like Brian's; Brian's hairstyle became a trend among hip young women in the middle sixties and though Paris may call it the Page Boy, London called it the Brian Jones.

Girls harnessed by parents and school as well as their 'femininity' found a safe outlet for their anti-social and sexually aggressive feelings with the Stones. Adults were alarmed when the outrages of the Stones seemed only to encourage fans, but little wonder, when each time they were tossed out of a hotel lobby or banned from a ballroom, it merely consolidated the fan's subconscious feeling of rejection by society. Hence the popularity pick-up following the great piss bust, when they pissed for all of us on the feet of the older generation. Adults ranted about their 'pernicious influence', their immorality and their filthiness—it was wonderful to see the adult world comply so gullibly to Oldham's publicity scheme. To the fans, the Stones appeared to represent an alternative morality. Their reported promiscuity was not seen in terms of male using female, but as a slap in the face for indignant parents.



The Stones' ages reinforced the feeling of identification. Although only a couple of years younger than the Beatles, these years were important. At 15 years old, 20 is a lot younger than 22

(which is almost over the hill). At the back of the other stars was the Brian Epstein figure, in his executive suit and short back and sides, linking them with the adult world who looked at pop and saw only money. But with Oldham the Stones had no visible ties with the enemy. The fantasies adults have about the sexuality of teenage girls are perhaps as interesting as the fantasies of the girls themselves. Gloria Stavers, well into her thirties, editor of 16, a long running American fan magazine with an average readership of 13½, says: 'It's an oral age for girls. Their idea of sex is malts and hamburgers, a kiss. Its a romantic thing, not physical or orgiastic. They think of their idols as a teddy bear, a blanket, a cuddly thing, we give them something to fantasise about.' Little wonder that David Cassidy, the Monkees, and others happily forgotten who are manufactured in this mould, lead such short public lives while the Stones roll on. The fear the adults feel can be seen in their constant promotion of 'wholesome' stars. Those with any balls tend to make it on their own.

Body tenses, exploding into ecstatic moments lost in long ago voodooes, born from the agonies of Negro tears, Lost in time, suspended from reality. Guitar strings vibrate chords, whispers of the untameable sea.

Harmonica wails, misery blending to unbearable pain.

I love, I love.

Until my heart begs for silence

I cry, I cry for more.

The fan who wrote this poem for Stone Monthly could surely have told Gloria Stavers a thing or two.



In Mick Jagger, the Stones had the sexiest male performer of the decade. Others could imitate him, he could imitate others, but somehow, he was it. He was the first of the beautiful

uglies, with his huge mouth, his wide blue eyes and lithe body. He was the first to make explicit what the girls wanted to hear—they did not want it insinuated, to be treated like little girls, they wanted to be fucked. And the Stones looked just the boys to do it.

I'm a king bee, baby, buzzin' round your hive, Well, I can make honey baby, Let me come inside.

They delivered these songs in their rhythmic, crashing way, and when combined with their stage act, specifically Jagger's they became positively obscene. And the young girls sat screaming, panting, delightedly shocked and affronted and begged for more. Nik Cohn, in his book, 'Pop, From the Beginning', describes walking around an auditorium after a Stones concert: 'it was empty, quite deserted, but

there was this weird smell. Piss: the little girls had screamed too hard and wet themselves. Not just one or two, but many, so that the floor was sodden and the stench was overwhelming.

Off stage the Stones kept up their reputation, scoring well on the groupies' scale. (Did you know that 1 Lennon = 2 McCartneys, while Keith Richard + Lennon = Mick Jagger + McCartney?)

The adolescent fans, with their sexuality lost and projected, found it in the Stones. These did seem to be the boys that mother had warned them about, and in the light of their own sexual experiences, they were happy to know they existed. The Stones seemed sexy, aggressive, 'bad' enough to overcome the girl's repressed sexuality. As I said previously, she felt her hands were tied sexually. If she so much as showed she desired sex, or enjoyed it, she was 'not nice', 'unwomanly'. So she fancied that the Stones were so 'sexual' that if she ever had the luck to meet her Stone, his very presence would force her into the situation she desired. Rape of a kind, but with important differences. It is with the man of her choosing, and he would never have to use violent force. She imagined that the Stone's sexuality would be so powerful as to more or less engulf her, and render her helpless. Thus, the whole question of restraint would be taken out of her hands. Sort of seduction, 60's style.



Rumours circulated constantly about the Stones' personal lives, and one, ever present, was that they were homosexual. Invariably they were described as 'getting off' with each

other (rarely an outsider) somewhere or other, often in front of females. And yet they were never considered 'pansies' or 'fairies' or any of the common derogatory terms current then. It was taken as a sign of extreme masculinity, for the girls held them in such esteem that they doubted that women were good enough for them. After all, who else but a Stone is good enough for a Stone?

In 1965 Mick Jagger and Keith Richard developed as songwriters, probably saving the group from dying the death of a novelty craze, and the Stones seemed to go from wanting to make love to you, to wanting to kick you. Jack Goodman wrote in New Leader (Aug. 28, 1967): 'As to themes, the Stones like to satirize sex, the every day, drugs and the cool attitude. But the Stones' finest scorn is reserved for those ladies of affectation who are "Com-



plicated" or "Cool, Calm and Collected". Humour here is very winning for it is bitter and warm, reflective and spontaneous. The Stones have learned how to make their protest mature, viable and musical.' But he does not say what they are protesting about!

Under my thumb, the girl who once had me down,

Under my thumb, the girl who once pushed me around,

Its down to me, the difference in the clothes she wears

Its down to me, the change has come, she's under my thumb.

Ain't it the truth babe,

Jack Goodman's 'ladies of affectation' unfortunately seem to cover a pretty wide spectrum.



From fan:
I don't have to ask what you do, I just have to look to get you It means nothing for me to get through (Please Go Home. 1967)

intellectual:

She knows just how to please her man, She's softer than a baby lamb, But she's educated, and doesn't give a damn. (Complicated, 1967)

groupie (*Stray Cat Blues*, 1969), socialite (*Play With Fire*, 1965), mistress (*Back Street Girl*, 1967), housewife (*Mother's Little Helper*, 1967), groover (*Ride On Baby*, 1966), to ex-girlfriend:

You're obsolete my baby, You poor old fashioned baby,

Baby, baby, baby, you're out of time. (Out of Time, 1966).

Adolescent girls are being asked to relinquish their childhood selves and become women. As they mould themselves along the lines society desires, they sneak a look at women and say—'Boy, I'm not going to be like that.' Because women are shallow, weak, bitchy and dim. Because women appear to be, in many cases, all they feel they were not. So these girls harbour a mine of contempt for women along with the notion, 'But I'm different'.

Thus, when Mick Jagger began affectionately remonstrating with them in 1965:

You've grown up all wrong,

You come on too strong.

they felt, 'Yeah, that's me. All wrong.'

And when in 1967 he said:

Who wants yesterday's papers,

Who wants yesterday's girl.

Nobody in the world.

they felt, 'Yeah, that's the way to treat those bitches, who needs them?' If they liked the cap, they wore it. If not, they gave it to their best friend.

The Stones were reflecting their social environment (success, tours, groupies) with honesty and directness. They did not have to force it. It was this open contempt for women that finally consolidated the Stones position in the pop world. They were



saying what every teenage fan was saying to herself—'All women are shit'—but she added, 'Except me.' ●

EQUAL PAY

make it work for you

Equal pay is not going to be won easily. Sarah Boston relates how some unions are collaborating with the employers to defeat women's demands.

General picture

As far as the implementation of the Equal Pay Act goes to date the outlook is bleak. Knowing what has happened so far is important, not to commiserate but in order to understand what tactics are being used to deprive women of equal pay. Also there is some urgency about the matter as the women who find themselves re-graded, segregated or job-evaluated into the same badly paid jobs at the bottom of the wage scale but called rate 'D' instead of 'Female rate' will have greater difficulty getting their rights later than now. Whilst employers have to change rates, terms etc women can push their claims but once a new "Equal Pay" agreement has been negotiated it will be much harder for women to re-negotiate to get some real equality of pay.

Two basic shortcomings in the Equal Pay Act have made the struggle even more difficult. First it is a compromise Act full of ambiguities and loopholes, rushed through in 1970 by Barbara Castle with one eye on the elections; second Barbara Castle decided that five years were needed to soften the cost impact for the employers of implementing the Act. The first shortcoming means that the Act applies directly only to women who are engaged in:-

- 'the same or broadly similar work.'
- 'on work rated as equivalent with that of any men if, and only if, her job and their job have been given an equal value' therefore it does not apply, in the main, to the areas of traditional low paid female work. Also the ambiguity in the wording of the Act leaves it open for employers to take the narrow interpretation of 'equal pay for equal work' and not the much broader concept of 'equal pay for work of equal value.' The second shortcoming means that the employers have plenty of time, often unopposed by the unions, to re-organise their labour force and re-write agreements in order to minimise costs very substantially.

Equal pay hardly applies to the areas of traditional low paid female work

The most recent blow to workers in this country has been the Tory Government

Phase II proposals which attack the basic rights of trade unionists to free collective bargaining, dictates wages and has severely curtailed the Equal Pay programme. Up to that point it was vaguely hoped that the Secretary of State might use the power given him in Clause 9 of the Act to order that women's rates be raised to 90% of the male rate by the end of 1973. Maurice Macmillan speaking at the T.U.C. one day conference on equal pay which was held the day after the Phase II proposals had been announced confirmed that he would not make such an order. He said to do so would be 'to use a crude weapon in the orderly progress towards equal pay.' So back to the provisions of Phase II which allow women to claim one third of their existing differential with men over and above the £1 and 4% allowed. This means that all women, a substantial number, with an existing differential of 85% or less than



the male lowest rate cannot achieve 90% by the end of 1973. At this rate they may not achieve 100% by the end of 1975 and if this government continues in power the employer may be given even longer to minimise costs.

The Office of Manpower Economics report, almost a year old now, is the most comprehensive study done so far on the implementation of equal pay.

It also found that some employers were circumventing the act, some didn't know of its existence and many thought it didn't apply to them. The unions have an equally unimpressive record. The report found that only a quarter of firms visited had experienced agitation by the union for equal pay and in some places unions had agreed to management plans for circumventing the act. Recent evidence does not suggest

much has changed since that report; if anything, the situation has worsened. The gains made in 1971 were not equalled in 1972 and it would appear that progress is slowing down. Women who idly thought that by 1975 their wage packet would have risen substantially are beginning to learn that they will have to fight for that rise.

The Employers

First a look at how the employers are organising themselves. In fact they began organising when the Act was but a Bill. A document circulated by the Engineering Employers Federation to its members after the first reading of the Bill indicates how the Federation with other members of the Confederation of British Industry intended to pressurise parliament into minimising the scope of the proposed Act. Fortunately some of their suggestions were not accepted, for instance 'The five year period of implementation is irresponsibly short.' With regard the '90% end of 1973' clause they in fact have finally got their way. 'It is hoped that any attempt to use this so-called "intermediate stage" as a means of implementing in full some or all of the clauses of the Bill (in the light of the Trade Union demands for full implementation in 2-3 years) will be strongly opposed in parliament'. The other clause which caused them great distress is the one which relates to claims from 'her employer or any associated employer at the same establishment or at establishments in Great Britain.' The Federation were terrified that a woman employed in one member firm in the North East (low paid area) could claim comparability with a man doing the same job in a member firm in the Midlands (high paid area.) The Federation won in the interpretation of the Act. The D.E.P. pamphlet interprets two companies as being associated only when they are under the same financial control.

The present female rate will be the new trade minimum.

Since the passing of the Act one main message is being proselytized by Employers' organisations. The message is — 'organise now, evaluate, adjust, re-write, move whatever but sort it all out before

Dec 1975. Now you can do anything; afterwards it may cost you heavily.' The C.B.I. in a letter advises members that before 1975 'it is open to the parties to negotiate any other methods of eliminating discrimination which may appear appropriate.' And in their pamphlet on the matter they warn 'if action is not taken before the end of 1975, the legislation could have the effect of raising the pay of many women to the level of the minimum rate laid down in the collective agreement for men.' Anne Mackie (Unilever) speaking to a conference recently organised by the Institute of Personnel Management re-iterated the point by advising them to settle equal pay disputes before Dec 1975 so that they might get a less costly settlement than that which might be imposed by the Industrial Arbitration Board.

The other main discernible trend is the employers' approach to equal pay in their determination to keep women as a separate section in the work force mainly at the bottom of the wages pile. Although it will be illegal to use the terms 'male' and 'female' in agreements etc grades, areas of work and certain jobs will remain exclusively female.

As is evident nothing much has changed and it appears there is an implicit assumption that the present female rate will be the new trade minimum. This is borne out by The Paper Box Federation who advise their members 'Fundamentally the Women's existing Rate should become, at an agreed date, the minimum rate for each

ing Employers Federation advises and evidence shows that some firms have already acted on this advice. Another technique is one which is being used at a firm in Worcester. There the women have negotiated a rise which brings them up to the male minimum rate; an Equal Pay situation? Not exactly as none of the men receive the minimum as a basic rate. They all receive a basic rate of about three pounds above the minimum and it is quite obvious that the minimum has been kept static purposely a) to minimise the women's wage rise and b) to protect the male differentials.

It would seem you can call a job what you like and fix rates accordingly

But the greatest dangers lie in the area of grading schemes, job evaluation schemes and word games called 'job description'. Although Unions are usually represented in such schemes and can object to them it does appear that the Unions have not been acting with the interest of women in mind and in some instances have collaborated in schemes which have a blatant in built loading against women. From the following it would seem you can call a job what you like and fix rates accordingly, that is if Unions and Employers agree 'In the *Shoefayre* agreement male shop assistants are designated "Trainee Manager" and paid three pounds more than a female shop assistant who receives £12.50. *Shoefayre* are based in Leicester and are part of the co-operative union although they negotiate separately with USDAW.' (Incomes Data Survey July 1972).

The most obvious element available for loading schemes against women is the 'heavy' and 'light' work factors. The Paper Box Federation advise re-negotiating agreements with this in mind.

a) Men's rates should be re-written for heavy work, e.g. shifting coal.

b) Women's Rates should be re-written for light work, e.g. Marking cardboard boxes.'

An agreement which reflects this obvious loading was one negotiated and signed by USDAW and covers workers in the bacon curing industry. The agreement replaces an old grading scheme with a separate women's rate and provided a new four grade structure open to all men and women in accordance with the Act with a plan for the phased reduction of the differential between men and women. On the surface it sounds reasonable until you look at the grades and the sex distribution in those grades. G. Sheridan analysed this agreement in an article for the Guardian and found that 80% of women found themselves in Grade D. (bottom) which was defined as 'light work requiring limited training.' (no men in this grade.) And most of the remaining 20% of women were in Grade Ci defined as 'Work involving a considerable degree of manual dexterity but of a light nature.' Conveniently any men in grade C fit into a

different category Cii 'Heavy work requiring limited training.' Just in case such factors don't give enough scope for loading things against women or in case the men employees are demanding to 'keep their differentials, once again the Paper Box Federation have the following suggestions to make 'seriously' not 'cynically'.

'Discrimination Factors Available

Long service,

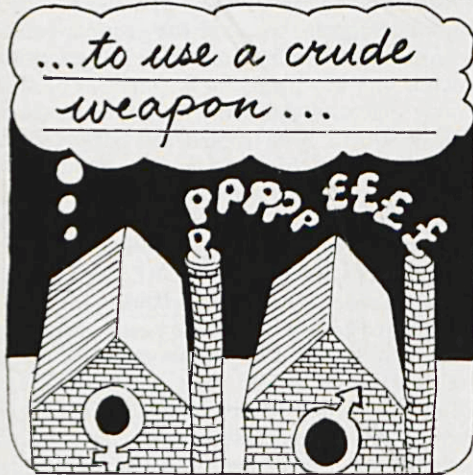
Merit,

Attendance bonus,

Willingness to work overtime to a given number of hours.

(N.B. Extra daywork rates could be paid for those willing to work a given amount of overtime.)

The Act provides other loopholes which give scope to the employers to circumvent it. There is the whole area of 'material' difference — like night work or whereby some small task can be attached to the male job to establish its difference. On this a final bit of Employer's advice:- 'Jobs should be changed now where areas of conflict are likely to arise, i.e. the lavatory cleaner. N.B. In this connection it is suggested that if for any reason it should be impossible to designate this as a women's job, then outside contractors should be brought in to take care of the situation, and similarly of course with other jobs at present done both by men and women, and where it should prove impossible to change a light job over to women.' If all this fails there is always automation and the resultant redundancies



industry.' Anne Mackie also gave a few handy hints as to how employers could re-arrange that work distribution pattern in anticipation of the anti-discrimination Act. She advised the employing of 'a few women at the top and a few incompetent men at the bottom so that you can defend it legally'. She did concede that it may not be good for the firms industrial relations to use such tactics.

Employers and Unions

The ways and means of keeping women separate and depressed takes different forms. The crudest is to move employees around so that they are physically separated. 'Firms may, as a part of their equal pay policy, consider isolating these individuals, sections or departments, by ensuring that no males are recruited into these fields,' which is what the Engineer-



for women. Though, as yet, it is difficult to ascertain how many redundancies are due to Equal Pay negotiations and how many are just a reflection of the general economic trends.

The Unions

As is evident the Union position is considerably more equivocal than that of the employers. The employers aim to minimise costs by one means or another. There is no such clear policy with the unions. In 1888 the TUC passed a resolution demanding that women should receive equal pay for equal work. Since then they have moved to accepting the principle of the ILO convention 100 of equal pay for work of equal value. The Tory government recently, and rather quietly, have also ratified Convention 100. No doubt it was a concession they had to

make for their treasured common market but one which they haven't publicised to the employers who prefer to stick to the 'equal pay for equal work' formula. So publicly and in principle the T.U.C. supports a liberal interpretation of equal pay but in practice the picture is very different.

Who works in greater heat than the girls in the canteens

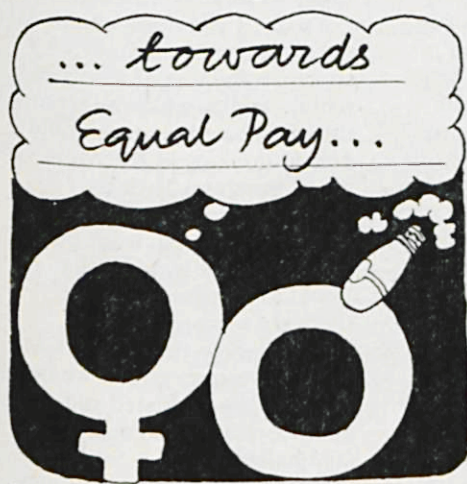
The New Unionist (G&MWU) edition on equal pay provides a brief résumé of the broad spectrum of opinion amongst its members with regard to women workers and equal pay. Many of the old traditional ideas are there, the myths and misinformation but also there's some good points made too. For instance a bloke in a cigarette factory maintained women wouldn't work in bad conditions like heat etc and a fellow worker quickly replied. 'Who works in greater heat than the girls in the canteens?' Another thing that emerges is that different traditions are set up in different industries and are governed largely by supply and demand. In the laundry trade certain heavy jobs were done by men but when they couldn't get men to do the job for that pay women took over. The war is the classic example of traditions being broken because of economic necessity. Many statements also reveal the fear amongst many men and

The official union attitudes along with that of the union leaders, so called, is little more encouraging than those expressed by the rank and file. The recent one day conference on Equal Pay held by the T.U.C. gave a good indication of their thoughts. The importance Vic Feather attaches to the issue was succinctly shown in the way the chairman begged us to thank him for having devoted less than an hour of his precious time to attend and address the conference. The conference had a small attendance and a large number of delegates were full time officials of one kind or another. Many were keen to trumpet the achievements and commitment of their unions in the equal pay matter. It sounded pretty hollow particularly in such cases as USDAW whose record in some agreements leaves a lot to be desired. One other indication of how the T.U.C. gives lip service to the matter but very little active support is the lack of information they have provided on the question. The conference had to use the Office of Manpower Economics report as a basis for discussion which, as I have said, is a good enough report but good hard factual information culled from the shop floor experience is what would be of great help and that is exactly what was lacking. No doubt it is lacking for another reason too. The hard facts about grading schemes, about such agreements, as one mentioned by a T&GWU delegate, where differentials between men and women in some areas of textiles have increased since a new 'unisex' agreement was introduced, are just the

Women must make their unions work for them.

tations, evaluation schemes whatever. Women must make their unions work for them and just as men expect support from women trade unionists so women have a right to demand and expect support from men. Until the Act is fully in force this is the only course open to women, after that they can take cases of 'unequal pay' to the Industrial Arbitration Board but experiences so far of similar courts with regard to the industrial relations act show that workers do better sticking to their unions and winning their cases with industrial strength and not in the courts whose existence is, for workers, a retrograde step.

And to end, a case of how women flexing a little industrial muscle can make substantial gains. Last year a group of clerical workers (wage clerks etc; 95% women) in APEX threatened to strike for a new equal pay related grading scheme. The management were slightly bemused by this expression of militancy from a recently organised group of workers led by a woman shop steward and didn't believe that they would carry through with a threatened strike. The situation changed very dramatically when the men on the shop floor pledged their support and said they would refuse to accept their wage packets from 'black' labour or in any improperly calculated form. The management settled up pretty smartly and the clerical workers didn't even have to go on strike. ●



women workers that one or other section will be made redundant. 'Where will they work, it's inflammatory. Industry won't pay for it, the community will have to pay for it?' — the frightened male worker and the female worker in the same factory said 'with equal pay management would think twice about putting women on the same job.' Although many saw that equal pay was related to job opportunity, training and educational facilities there was a sad lack of any radical viewpoint in relation to the role of woman.

Good hard factual information culled from the shop floor experience is what would be of great help.



facts the T.U.C. would not want to see publicised. Fortunately there were a few good contributions made, some basic questions asked about 'value' and 'value to whom?', of one's labour, some basic demands made for a rate for the job and a decent living minimum wage and some basic connections made about the struggle for equal pay being related to the struggle of the trade unions against the attacks of the Tory government. One AEU shop steward from Manchester summed the conference up with 'So much for this lot, we'll just have to go back and do what we always do, fight it on the shop floor.'

If women are going to get any real form of equal pay they are going to have to do just what that shop steward said. First they must join unions, (a hopeful sign is that they are doing so in increasing numbers) and secondly they must become active members who assert themselves and make sure they are party to all nego-

We suggest you send for 'Your Job and Equal Pay', 7½p including postage from TUC, Great Russell St, WC1 so you can work out what 'work of equal value' means in your particular job.

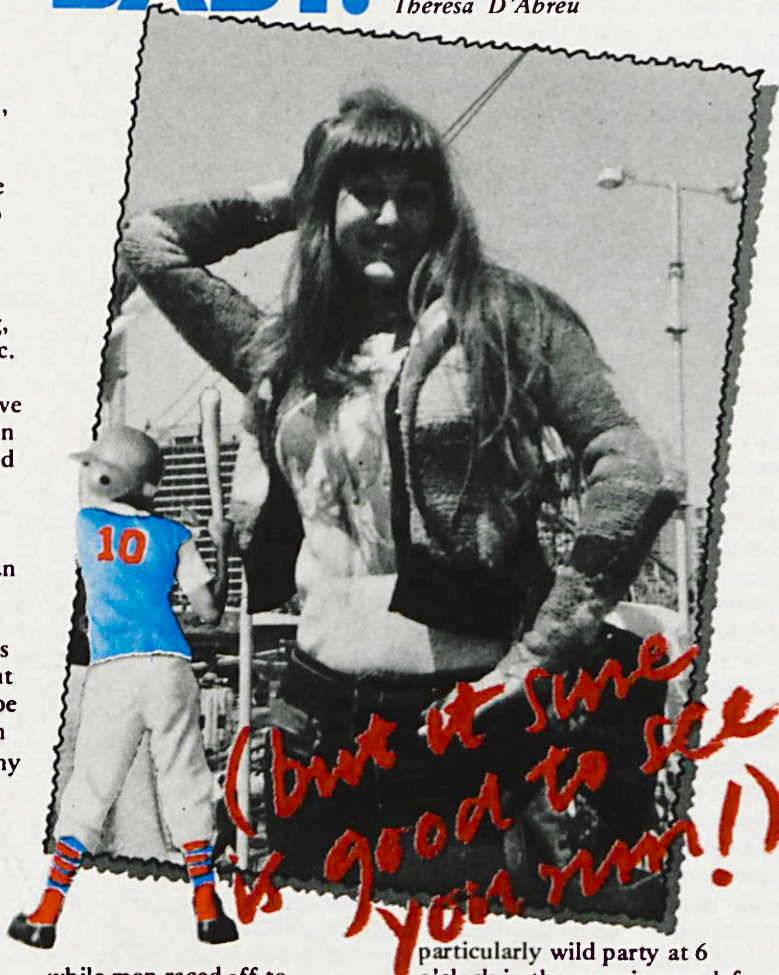
I arrived in New York thinking I might be pregnant. In addition to dealing with the realities behind the media image — muggings, crazy cops, public lavatory style subways and high energy, I had to face the dreaded possibility of another abortion. As it turned out I wasn't pregnant, but the possibility had put me in touch with the higher fear level that America seems to operate at: whether it's being beaten up, threatened by government conspiracies or castration by dykey bitches if you're a man, fear seemed much nearer the surface than over here. It was this fear level that brought me closer to my own ideas and to my partner.

We had come to America as a couple ready to face all the clichés that make America big, violent, brash and materialistic. New York was like London — we moved on after an expensive week to drive across country in a Pontiac GTO. As we travelled across the unending miles of wooded land and prairie country, turning into rocky canyon and pine valley, I began to wonder how much being there as a couple was to influence our trip, what strains our different careers would put on us and whether we would be able to find a balance. As soon as we reached San Francisco my fears began to be realised. Strangely Victorian attitudes linger on. The men, when meeting us as a couple, would address themselves solely to Jerome, shaking his hand and engaging him in earnest discussions, whereas I was his property and as such to be respected and ignored. On my own, however, I was tits and arse and so fair game for all. My aggressive instincts began to raise their primeval heads: 'Shake my hand, challenge me as a person', I wanted to shout and sometimes did. So many men were stuck in traditional roles, while the women did little to combat it. It was almost too stereotyped; the women cooked, looked after babies and kept in the background,



YOU'RE NOT TOO GOOD AT BASEBALL, BABY.

Theresa D'Abreu



while men raced off to play baseball. I felt like a sullen tomboy who didn't want to play nurses: whenever I did join a game it was to a chorus of comments like: 'You're not too good at baseball, baby, but it sure is good to see you run.' These were not two-car executive types but people supposedly part of the great new California consciousness. Despite the active women's liberation movement on the West Coast, the old cowboy style machismo is still strong. However, once I stopped playing and started working (in a gallery project, writing articles on artists, designing posters and the like) my grumbles eased greatly. I realised that I had changed my social slot; a working girl was quite acceptable and generated a more human, rather than an object-like, response.

After a month in San Francisco, which has that slightly dazed feeling about it that you find among the survivors of a

particularly wild party at 6 o'clock in the morning, we left to hitch around the West Coast and see the sights. Money running out — we plunged into L.A. to find some more. Having no skills or work permits, we couldn't be choosy, and I ended up working as a topless waitress. Well, the money was good and quick, (up to £15 per night on tips), they didn't worry about permits, it kept me in good shape, and besides, I told myself, I wanted to do research into the psychology of sex titillation in Hollywood. The first place I worked in was a flat slab of brick looking rather like a sergeants mess, except, of course, for the glaring lights winking lewdly 'Girls, Girls, Girls, Topless, bottomless, see it all'. The stint was from 7 p.m. to 2 a.m. and it nearly killed me. The routine went something like this: five minutes up on stage gyrating frantically in front of skin-flicks and trying to keep your mind off those leering creatures in the front row. Then twenty

minutes waiting on tables, heaving shoulders against dollar-greedy Mexicans in glittering G-strings, scrambling for customers coming in the door, smilingly serving them, hinting heavily for tips all the while. I didn't make as much on tips as I might, thanks to calculated kicks on the shins or nonchalant shoves from my tougher colleagues if I got too many customers. As if two dollars an hour for Olympic exertion, plus pub brawl fighting wasn't enough, at the end of each evening, we were expected to pay the barmaid 3 dollars each and collect extra money off the customers for music and entertainment for the boss. Feeling this was grossly unfair, after all I was the entertainment, I'd stuff half of it down my rather less than glamorous knickers. Topless bars are an old style capitalist's dream; an unprotected labour force to be worked to the maximum and paid the minimum. Their energy and bodies provide the attraction of the place, but they don't make the money. After a while it began to seem like a grotesque Pavlovian experiment: bring on the goodies and watch the animals salivate, any touching, however, brought immediate punishment and the offender was thrown out.

I tried to talk to a number of men who came into the bar. After the initial 'What's a nice girl like you doing in a place like this', I turned the question on them. 'What's a nice guy like you, etc'. Many claimed curiosity or a liking for pretty girls, others would clandestinely divulge that they were in fact doing psychological research on the behaviour of the audience. The majority of them were the most miserable, suicidal lot I ever saw in my life: I forgot who to be sorry for after a while. The few I did manage to talk to gave me a great kick when they walked out declaring that I had totally disarmed them. Perhaps I managed to generate not just erections but also a few ideas.

In Hollywood the atmosphere is so ripe with potential superstar sexuality, that almost any job, including serving hamburgers, is wound up in the great sex mill. Sex steams up off the pavements. Quite apart from the clamourings of bookstalls, films and adverts there are the eyes. Eyes on the streets, eyes in cars, eyes in bars saying all the time, 'Do you or don't you, baby? Cos I ain't got much time.'

NEWS

V.A.T.: THE MONSTER EXPOSED.

The Government celebrated April Fools Day by introducing various modifications to the taxation systems. Of these Value Added Tax [V.A.T.] has earned instant notoriety. More important than bringing us into line with other Common Market countries, V.A.T.'s great advantage is that it gives the Government a powerful single control over the economy. As V.A.T. is a tax levied across the board on most consumer goods, during inflation the Government can drop the V.A.T. rate by say 1%, which would cut prices undramatically but would ease inflationary pressure. On the other hand the Government can, by raising the rate 1%, ensure a large increase in revenue.

While it is true that some prices have come down with V.A.T. few relating to everyday essentials appear amongst them as we were reminded when we spoke to Mr. Joel Barnett, Labour Front Bench spokesman. For example jewellery and furs are items which have decreased in price although the Government was careful to decrease the Purchase Tax on these goods in the last year, so that when the V.A.T. rate was applied the drop in prices would not be too noticeable.

Prescriptions are non-taxable; so is Spare Rib and other newspapers, most foods, and of course sweets and ice-cream, and rent, electricity and gas. But cutlery, crockery, toothpaste, sanitary towels, delivery charges on newspapers, repairs and services to cars and electrical goods carry the V.A.T. charge.

The difficulty for the consumer comes when trying to see if the price increase has resulted wholly from V.A.T. or whether the retailer has also increased his profit margin. It is no use checking whether the retailer

has adjusted the price by calculating the difference between Purchase Tax + S.E.T. and V.A.T. This is because Purchase Tax was charged on the Wholesale price and V.A.T. is on the Retail price. So the heaviest price increases occur on the goods that had no Purchase Tax and on goods that have a high profit margin, as the V.A.T. you have to pay includes the profits of the manufacturer, wholesaler and retailer. So watch for heavy increases on trendy clothes and shoes.

The Government estimates that revenue from V.A.T. is in the order of £10,000,000 per day, which is just under the total of Purchase Tax and S.E.T. The worst thing about V.A.T. is the socially regressive nature of its effects. Before V.A.T., Purchase Tax was differentially spread across the consumer spectrum, luxury items being heavily taxed whereas household necessities were subject to relatively lower taxes. Under V.A.T. someone now buying clothes, household items and other goods and services of everyday use without making more than the occasional purchase of a 'luxury' item, such as a camera or a refrigerator, is going to make a greater contribution to the Government's tax revenue than they did before V.A.T. Thus this tax which is called a tax on consumption is also working as a redistributive tax—taking more money from the poor who are unable to afford the 'luxury' items while making luxuries relatively cheaper for the rich to buy.



OVERSEAS. MY WOMB BELONGS TO ME.

In Liege, Belgium, more than 8,000 people turned out on February 24 for a demonstration organized by the Willy Peers committee, calling for legalisation of abortion. Marchers carried placards demanding 'free contraception' and 'medicine to serve the people,' and proclaiming 'my womb belongs to me' and 'the government is responsible for back-street abortion.'

At a meeting ending the demonstration, women's leader Chantal de Smet called for availability of abortions to all, and an end to all legal action against those involved in abortion. She denounced the 'hypocrisy' of present Belgian abortion law and the high cost of health care, placing much needed medical service beyond the means of many who need it most.

Dr Willy Peers, an outspoken advocate of abortion, told the marchers those who spoke of respecting life were those who respected it least in their opposition to abortion. Respect for life, he said, also meant the self-respect of every individual. No one should be forced into becoming a social outcast over the issue of childbirth.

Agence de Presse Liberation, Belgium

ACT N.O.W.

The National Organisation of Women are holding what promises to be a huge conference at Clark University, Worcester, Massachusetts from the 1st of June to 4th.

A charter flight to the US has been organised at a cost of £65 return plus a nominal fee of 35 dollars per person to cover food and accommodation during the conference. If you are interested in going please contact Lynne Hutton-Williams, 77 Wimpole Street, London W1 01-935 4042. The flight can only happen if enough bookings are obtained, so speed is essential!

ABORTION IN THE U.S.A

From Sidney Oliver in Tennessee

After two years of deliberation, the US Supreme Court came up with an abortion ruling. Though with major qualifications, the Court guaranteed a woman's right to abortion by referring to the 'Constitutional' right of privacy (Germaine's predicted 'subtlety').

The 72-page opinion divides the gestation period into three equal terms called *trimesters*. Then the law seems to take the line that a state's right to intervene increases with foetal age.

In the first trimester, the Court holds that judgement of the woman and her physician is sufficient grounds for an abortion. In these first three months the state can't counter the decision without infringing on her privacy, and this it may not do.

In the second trimester, the state's authority increases; it may legislate abortion, but only in ways 'reasonably related to maternal health.' The examples the opinion lists include the licensing of practitioners and facilities.

But the third trimester coincides approximately with 'foetal viability,' the age at which the foetus can survive outside the womb. This is usually set at from 28-30 weeks by physicians (24-28 by the

Court). Now the state may even prohibit abortion 'except when it is necessary to preserve the life or health of the mother.' The ruling denied the Constitutionality of the abortion statutes in Texas and Georgia. Before it, women in only 6 of the 50 states—and D.C.—enjoyed the right to safe, accessible and legal abortion. Reaction to the ruling is varied and vigorous.

In the South the most upsetting aspect is what is seen as the trend towards abortion on demand. One obstetrician said he'd rather 'dig ditches' than perform abortions willy-nilly—but then the difficulty, said another, is deciding what's willy-nilly.

Some people oppose the decision for providing an easy out; some allege interference in the Divine Plan, and some cry wholesale murder. Others resent the decision as 'stuffing the ethical dilemma down the doctor's throat,' but recognize the 'need for leeway so that women and their physicians may determine abortion when necessary.'

The 'preface' to the ruling dismays a lot of conservatives. In effect, history is used to slam the supports from under certain clichéd anti-abortion arguments. For example, it notes that criminal abortion statutes are a relatively recent invention (the first in England, Lord Ellenborough's Act, came in 1803). Therefore, the idea that abortion has been considered 'criminal' since the vapors lifted on human history, is a myth. (One reason for inventing them, may have been Victorian determination to discourage illicit sex.)

But judicial conservatives and Constitutional literalists—prevalent here—regard the opinion itself as 'Constitutionally unfounded.' It concedes that 'the Constitution does not specifically mention any right of privacy,' and that there's 'no absolute Constitutional right' to abortion on demand. But, citing legal precedent and Amendments IX and XIV, the Court rules not only that a

'right of privacy' exists, but that it 'is broad enough to encompass a woman's decision whether or not to terminate the pregnancy.'

Some jurists here are delighted, of course, seeing it as a due response to changed social attitudes and a legitimate and sane interpretation of the Constitution.

For me, the most astonishing response comes from certain Black militants here and elsewhere: to them, any liberalization of abortion law is in effect a means of genocide. This isn't new; it cropped up as early as '69 when the North Carolina statutes were repealed. And it is comprehensible in light of certain sociological facts.

The argument: as there are more illegitimate births among Blacks, Blacks stand to suffer a proportionately greater population reduction. But the point is, births are regarded in an entirely different light in Black communities and the demand for abortions is far less than in the middle-class White community.

Still, imagine the response of a Black on the dole to a proposal put forward by one Larry Bates, Democrat rep to the Tennessee Legislature in March, 1971: in order to receive welfare, every woman with more than two illegitimate kids *had* to be sterilized. (It was defeated, of course.) But in a community where pregnancy is not counted in terms of 8-cost, that must have seemed even more incomprehensible, even more barbaric.

Doctors see it differently. Dr. G. William Bates (no relation to Larry), obstetrician in charge of indigent patients at the University of Tennessee Hospital in Knoxville, said, 'doctor's reactions are analogous to age-group reaction to the sexual revolution: the older the man, the greater the opposition.'

Although the American College of Obstetricians and Gynecologists came out for legal abortion, individual physicians, like laypersons, are sprinkled across the spectrum of adamant opposition to cheerful agreement to abortion under any circumstances.

'For myself,' Dr. Bates said, 'I see no reason why I should have to assume responsibility for someone else's carelessness. The cloth has been lifted from the subject of human sexuality. Contraceptive devices of all kinds exist and are available on request for the girl of 12 to the woman of 40 alike. Sex education is more widely



disseminated than ever. The means to prevent pregnancy are there; if a couple chooses to ignore them, let *them* assume responsibility for their mistake.' This attitude applied mostly to older persons, for Dr. Bates did point out that sexual knowledge increases with age, and acknowledged a greater sympathy for young girls. 'I support abortion in instances of rape, incest, foetal deformity, maternal health jeopardy, failure of physician-controlled contraceptives (i.e., IUD's), and of medically-induced sterility.' Of the decision itself, he said, 'It is wise.'

This is an enlightened opinion, however. My impression is that most Tennessee obstetricians share the outlook of their colleague whose list of relevant considerations includes just about everyone except the pregnant woman: 'A woman can't just come in and say she wants an abortion and get it. There's the doctor and the hospital to consider. I think we have to consider the part of the country we live in, and the mores of the people. We are rather conservative,' he said—rather conservatively. One guess predicted 90% of the physicians opposed to the ruling, but foresaw a reversal within 3 years.

Right now a primary consideration among lawmakers is that the Court ruling voided the abortion statutes in about 44 of the 50 states, Tennessee included. Until individual state legislatures can pass abortion bills, these states are without abortion laws.

Another knot to untangle was brought out by the American Hospital Association.

Responding to the Supreme Court opinion in late January, its spokesman in Chicago said: 'We do not view the ruling as directed towards hospitals and doctors.' Who *IS* it directed to?—I asked one Knoxville lawyer whether this is potential for yet another ruling; her reply, 'Yes, it certainly is.'

In the medical sphere, I'm told the most significant repercussion will be the emotional strain on physicians who must make highly-charged and demanding ethical judgements for every abortion request. Other problems here are technicalities like the fact that whereas the medical profession deals in lunar months, the Court deals in calendar months. This is theoretical; but it can't ease the complications of determining exactly which week the foetus reaches viability—an 'impossible' task anyway.

And on the social level, area physicians foresee an upsurge in abortion requests, and then a levelling-off. But during the upsurge, there will be adjustment problems for both physicians and laypersons. What the Court has decided is irrefutable. Hospitals may buck by ruling out, say, the whole practice of obstetrics and gynecology; state legislatures may attempt to restrict the ruling; and there may be more appeals for reconsideration. But sure at least is the fact that what rights the Court has ordained, no man—or woman—may put away.

FURORE OVER FAMILY ALLOWANCES.

Say you're a mother and on Friday you draw your wages from the boss or that other paycheck—the 'housekeeping'—from your man. By Tuesday money's short and its three days to go. But on Tuesday, by statutory right (the Family Allowance Act of 1945), you can pick up a derisory sum that just might tide you and the kids over till Friday—at the post office.

Government threats to deprive women of this benefit, described by the Family Allowance Campaign as 'the only recognition by the State of the work we do in looking after children,' provoked a post office sit-in on March 10, International Women's Day. As a Family Allowance campaigner warned the Trafalgar Square Rally against the proposed tax credit substitute ('Tax credits are not the same as family allowances. Many women would be left out. We don't want tax credits for some mothers, we want the family allowance for all mothers. And we want more.'), 200 women, children and men—plus placards, posters, and prams—filed out of the Square and into the nearby post office.

Attempts by an advanced squad of policewomen to eject the occupants produced locked-arm solidarity and



invitations to identify with the demonstrators. Their subsequent (and violent) ejection by male p.c.'s resulted in scuffles around the building's entrance and the arrest of six women and one man. Charged with obstruction are Astra Blaugh and Jane Grant of London, and Rosemary Brown of Newcastle. Brian Donieb, Sue Finch, Selma James (all of London) and Emma Woods of Stoke-on-Trent were arrested for assault. They will appear before the Bow Street Magistrates Court on April 4. And future action? In the words of Mrs. James: 'Nobody can predict what women will do in defence of the only money we call our own.'

Mandy Merck

Defence contributions payable to the Women's Family Allowance Campaign, Kingsgate Women's Centre, 1 Kingsgate Place, London, N.W.6

SCOTTISH WOMEN.

While women were marching in London on International Women's Day, 200 people in Edinburgh were also out showing support for the equal pay demands and the Family Allowance Campaign.

Active women's liberation groups now exist in Scotland. At the Scottish women's liberation conference held in February in Glasgow plans were made to set up a workshop in Edinburgh. The workshop, at 31 Royal Terrace, will serve as an information and co-ordinating centre for Scottish groups and also hopes to build up a collection of women's writings. Also, anyone interested in joining Women in Media should contact Jacqui Lait, The Loaning, Elderslie, Renfrewshire, who has started a media group.

INTERNATIONAL WOMENS DAY DEMONSTRATION.



Angela Phillips

Policeman holding back the demonstration. 1.30 p.m. March 10th. 3000 women gathered at speakers corner in London to celebrate International Womens Day.



Angela Phillips

Gospel Oak Womens Liberation group dressed in virginal white with suspenders voiced protests against the holystate of Matrimony. Along side them walked Richmond Women's Action Group who seem to feel that men still have something to offer.



The Abolition of the Family allowance was a major theme. Groups from all over the country gathered to add their voices to the protests against the proposed tax-credit scheme.



Womens Lobby were out in force, apart from 3 volunteers who stayed behind to produce issue three of Womens Report and one member who with total lack of solidarity managed to produce a male baby on the day!



In the street theatre demonstrating the roles of women, as usual Granny was ignored while the sex role got all the attention.



One of the two womens film crews who were covering the demonstration. These women were from the National film school and they were filming from the platform during the final rally at Trafalgar Square.

UNIVERSITIES FOR EQUALITY.

Talking recently at the British Federation of University Women's conference on the role of women's organisations today, Baroness Nancy Seear made some very constructive suggestions as to what the whole range of such organisations—left, right and centre—can do in support of anti-discrimination legislation. As the Baroness pointed out, the electorate as a whole—either through apathy or ignorance—often fails to put our parliamentary and legislative procedures to the best use, and so, in this instance, there's an urgent need for women to be informed about the contents of the Bill, its future implications and ways of effectively using whatever legal machinery is set up. It is here, she urged, that women's organisations can help—by thoroughly informing themselves what an Anti-Discrimination Act can do in the areas of education, training and job opportunities which will probably be covered by it, and by encouraging women to bring test cases of overt discrimination before the proposed Anti-Discrimination Board in order that precedents can be established, as they are being in the United States. Also, if the sex-typing of jobs is actually made illegal, women—as mothers, teachers and employees—need to be aware of the full range of jobs in the traditional 'men's sector' which will be open and prepare themselves accordingly. No-one pretends that anti-discrimination legislation will change built-in attitudes and prejudices overnight, but it can help by forcing people to re-examine their assumptions. It would be most dispiriting therefore, for those who have worked so long and hard to get legislation passed, if women don't come forward in considerable numbers to take advantage of every new opportunity and to actively challenge discriminatory practices they may encounter in education and work areas.

Pat Barr

PETITIONING ANTI-DISCRIMINATION.

Petitions for anti-discrimination will be officially presented to the Chamber of the House of Commons, together with a statement of objectives. The forms are available from 148 Busbey Mill Lane, so please send in for them enclosing a SAE.

CLASSIFIED ADS

● Would anyone interested in setting up an experimental commune, to investigate all aspects of the commune as the basis of an alternative society, contact Tom McHugh 437 1312 for further information.

● **NOMAD PRESS CARD**, "for what you can get away with" £1 includes card, current issues of Nomad newsletter.

BCM-Nomad, London WC1V.

● **Health Massage**. Improve circulation, energy flow, tone tissue, reduce muscular tension. Esalen, Shiatsu, Bio-energetic methods. Beth Thomson 221 5779, 10-6pm weekdays.

● **Bethnal Rouge**, a commune of gay people have taken over the former Agitprop bookshop. The shop will continue with the emphasis on women's and children's books and periodicals. Hours Monday/Saturday 11am-7pm come on round for a coffee and a chat.

● **G.L.F. IS BROKE**. To raise money we are selling packs of 8 different back issues of Come Together, 2 back issues of Gay International News and the GLF Manifesto all for 150p post paid. GLF has helped many people in the past, please help us now. Send order (or donation) crossed P.O. or cheque only (no cash) to GLF Literature Offer, 5 Caledonian Road, London N1.

● **The Spastic Society City Of London Flag Day** — Friday 25th May. Collectors urgently needed. Please contact the Operations Room, 12 Park Crescent, London W1N 4EQ 01-636 5020 ext. 21.

● **HELP**: pregnancy testing advice etc. 402 5233

● **CONTACTS UNLIMITED**. The dating service that always pays personal attention to selecting dates that really appreciate you and your scene. Free questionnaire 01-387 8150 (24 hrs), or 2 Gt. Marlborough St., W.1.

● **FOR SALE**:

Old fashioned single bedroom suite, comprising wardrobe, dressing-table, chest of drawers and single bed. £15.00 o.n.o.

Metal framed studio couch £5.00

Two satin bridesmaid's dresses size 10-12, one gold, one royal blue, £1.50 each.

Fringed suede waistcoat size 10-12, £3.00

Pifco hair dryer — £1.50 phone Marian 437-2070.

● **PREGNANCY TEST & INFORMATION SERVICE** Send small urine sample and fee £3 for reliable and strictly confidential result by first-class return post (plain sealed cover). Or request free container, literature or information. **GARDER LABORATORIES**, High Road, Chigwell, Essex. Telephone: 01-500 3647

Angela Phillips

Angela Phillips

Angela Phillips

Angela Phillips

● **Womens Liberation Workshop**, 3 Shavers Place, SW1 (telephone 01-839 3918) ALL women welcome. Send SAE for information.

● **Qualified Astrologer** — sympathetic, accurate reading. 01-789-6756.

● **Conference on the Family** — Leeds Polytechnic May 12th and 13th (open to women and men) 1. History of the Family 2. Role of the Family under Capitalism 3. Family in post-capitalist society. **SPEAKERS** Sheila Rowbotham, Margaret Coulson, Linda Smith, Lee Sanders-Comer, Maria Loftus. For further details write or phone Val Jones, 69 Bagby Road, Leeds 2. Tel: 27777.

● **Sappho Magazine**. Published by homosexual women for all women Monthly 30p inc. post. BCM/PETREL London WC1V 6XX. Meetings first Monday each month. Upstairs Room, 7.30 pm Euston Tavern, Judd St/Euston Rd London NW1.

● **Exclusive female only correspondence contacts**, etc. For details without obligation send SAE — "Ariadne", The Golden Wheel, Liverpool L15 3HT.

● **Advertising Executive**. 26 years old and very lonely heterosexual transvestite seeks sympathetic woman living anywhere in the South East with a view to a genuine friendship. Please reply to Box no. 102

● **A twenty year sentence as a deterrent against mugging is useless in a community where the law has lost all respect.** Please send for petitions/information to Paul Storey Defence Committee Action Centre, 134 Villa Rd., Handsworth, Birmingham 19. Funds desperately needed.

SELLOUT.

Now you know why they call it 'the curse'...

You're probably finding out that the worst thing about periods is having to put up with all the aches and pains that go with them.

Your head hurts. Your back aches. You feel depressed. You don't want to go out or do anything. It doesn't seem fair. And a lot of women just won't put up with it. They might not tell you, but they take something to help them over those bad days.

Next time you go to the chemist, get some 'Anadin' Tablets. You'll find, like so many women, that 'Anadin' can make one day of the month seem just like any other.

Sent in by Joe Collier

LABOURING UNDER ANOTHER TONGUE.

On March 3rd and 4th, the National Childbirth Trust held a weekend seminar to discuss the problems of immigrant and underprivileged women facing childbirth in England. Most of the women who attended were themselves teachers of antenatal classes whose experience had been primarily with middle class English women. They were anxious to examine cultural patterns related to childbirth that were non-English and non-middle class in order to learn how to be more useful to women who often found the English procedure alien and frightening. After all, the situation of a young unmarried Pakistani woman, recently arrived in England, perhaps meeting a new stepfather and new siblings for the first time, bears little relation to that of an English woman who has spent all her life in this culture and is married to a school teacher in Essex.

The prevailing middle class philosophy tolerates only a very narrow band of behavior and hospital staffs generally resist any pressure to adjust their methods to the needs of others — 'There's not enough staff to provide for group counselling here and anyway, they really enjoy suffering, you'll never change them, that's the kind of culture they come from.'

Sheila Kitzinger, the leader of the seminar and a social anthropologist who has done extensive research on pregnancy and birth in Latin America, the West Indies and elsewhere, described the way Jamaican women relate to the idea of motherhood. A barren woman in Jamaica is referred to as 'a mule'. A woman is expected to have not just one child but 'to do her lot', to use her reproductive processes to the full. If she fails to do this she may (she believes) contract cervical cancer or some equally horrible disease as punishment. So with each birth she checks the number of knots on her umbilical cord to see how far she has come.

Obviously the notion of family planning cuts directly against this philosophy. Even when birth control pills have been introduced some women misunderstand their use and insert them into their vaginas. If they feel guilty about any part

of their reproductive behavior they believe that their babies may, during labor, push up through the uterus into the lungs and choke them to death. Obstetricians in English hospitals may have little patience with these beliefs.

Mrs. Glucksman, an experienced health visitor from Croydon, described the intense screaming of many middle European women during childbirth as a means of inducing guilt in the attending fathers. This technique, if successful, could operate as a form of birth control — husbands should not wish to inflict this kind of pain on their wives ever again.

Other women present contributed examples of difficulties they had experienced. Practicing certain positions in labor in antenatal classes was impossible for some Asian women because of their modesty and the wearing of saris. Similarly, sexual taboos often forbade explicit discussion about specific physical or emotional difficulties. And of course everyone had had some problem with language barriers.

Mrs. Kitzinger suggested an emphasis on non-verbal forms of communication, pointing out 'the great chasm between the middle class, those who can verbalize what they want and come from the same class as the doctor and those who can't and don't.' She insisted that teaching (and particularly interviews) should be viewed as 'an exchange' where both parties learn from each other and gradually establish reciprocal trust. She then detailed the richness of material available in the realm of non-verbal behavior — Where is there laughter, in an interview or class? Where expressions of distaste or distrust? Nervous gestures? Pauses? Do you feel comfortable about touching each other? How conscious are you of the significance of these gestures? In situations where verbal communication is minimally useful or else threatening, this kind of awareness could be extremely effective.

This is true even for women who share some elements of a common language because idioms and metaphors may vary enormously. Jamaican women, for example, are often frightened by the use of water imagery to describe the process of labor ('birth canal' etc.) because it reminds them of torrential and uncontrollable downpours that rush down the gullies of their native hillsides. Getting specific information

across is secondary to encouraging a woman's confidence in her own ability to handle the process of childbirth. This is a problem for middle class women because they are the most resentful of their inability to control the behavior and physical changes in their own bodies. It is a problem for immigrant women because everything about it in England is so totally unfamiliar to them and shows such a callous disregard for their own cultural values.

The women in the seminar were eager to draw more immigrant and underprivileged women into their activities — both as antenatal teachers and as expectant mothers meeting together in workshop groups to learn how to give each other greater support.

Anyone interested in participating in these projects or in any other activity of the National Childbirth Trust should contact Sheila Kitzinger at the Trust, 9 Queensborough Terrace, W.2. (01-229 9319/9310).

Ellen Leopold

TEESSIDE INTERLUDE

This month, instead of her regular news items from Teesside, Jean O'Keeffe writes about her experiences as a journalist with children — proving that it's not as easy for women in that profession as is sometimes thought.

For the second time in twelve months I'm being squeezed out of a job because of a sin I committed nearly ten years ago. I'm not a criminal, I've never been in the dock, my professional ability or integrity is not in question — I'm a mother.

When I gave birth to my first son I gave up my job on the local newspaper and with it my membership of the National Union of Journalists. There are now three sons and not enough time to go into an office so I work from home free-lance. Last year the Middlesbrough Evening Gazette offered me a regular weekly column after printing my features, but before I could put pen to paper the Teesside branch of the NUJ made representations to the editor and I was given the bums rush.

I asked if I could join the union, but it was pointed out that I had to earn 60 per cent of a staffman's wage to be eligible. To earn that amount I needed a union card to get the jobs which I was refused because I hadn't got a card so I couldn't earn the

money to get a card to...
At the moment I have a weekly column in the Sunday Sun, Newcastle and a commission to write various major features. But the union has stepped in again and 'insists' that I 'only do work of a specialised nature which could not be done by any NUJ member.'

I asked the Father of the Sunday Sun chapel for advice. He writes: 'I would point out that there are facilities within the union organisation for suspending membership, thereby allowing you to re-enter without the usual admission formalities.'

Well, I'll remember that if ever I get in, get out and want to get in again. He does however wish me luck in my 'further approach to the branch'. But I sometimes feel that I would have less trouble regaining recognition of my professional standing if I'd had my legs cut off at the knees ten years ago—and been a man■

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SPARE TIME

OXFORD PLAYHOUSE

Habeas Corpus, Alan Bennett's new play starring Alec Guinness opens on the 23rd of April and runs till the 28th.

ENGLISH BACH FESTIVAL 1973

This is the eleventh year of the Festival which is run by Lina Lalandi. J.S. Bach is always the focal point and the most important part of the festival but each year it has an additional theme; 1973 sees the first part of a two year plan on Spain making a special feature of a composer called Manuel de Falla, and puppet shows and dancing at Queen Elizabeth Hall on May 5th. There is a further theme of France and Spain—French composers who have worked in France. Messiaen will be in London for a week and will play a number of works including his new organ work 'Meditations sur le Mystere de la Sainte-Trinite' (May 2nd) London, April 24th-May 5th Oxford, May 4th-May 13th

ARTS CENTRE, YORK.

EMAA—(The East Midland Arts Association Touring Company) visits York for the first time with a hilarious documentary about the father and founder of travel agents and package holidays, Mr Thomas Cook, entitled Mr Thos. Cook's Extraordinary Excursion! Temperance Touring Show.

LEAPING OFF THE PAGE

The Merseyside Arts Association are making a gesture towards poets who feel they are not reaching the public. The Association invites poems from any writer resident on Merseyside for publication in posterform. The posters will be destined for Merseyrail poster sites, and a fee of £10 will be paid for the reproduction of the poems. The drawback is that only six poems will be selected for publication so Merseyside promises to be full of deflated poets.

There are no conditions for entry but writers should bear in mind the suitability of a poem to the poster medium and the location of the site. Writers are also advised to keep it short because of the size of the poster and the danger of readers being picked up loitering.

Poems should be sent to David Pratley, MAA, 6 Bluecoat Chambers, School Lane, Liverpool, with SAE.

LAST KNOCKING'S 'COMING QUIETLY'

'Last Knocking', a touring company from Leeds, provide a welcome alternative to some recent trends in fringe theatre; they don't rely on fear or embarrassment to hold their audience; there is no need for the timid to head for the centre of the back row to avoid a naked man in the lap, ice cream

in the hair and gun blast in the ear. Instead the group holds the same fascination for the audience as looking in lighted windows. And, unlike many of their fringe contemporaries, 'Last Knocking' are remarkably unselfindulgent and self critical. The story of 'Coming Quietly' simply traces the path of a boy from probation to back behind bars. The fascination of the play lies in the group's acute portrayal of our everyday awkwardness, non-communication and inhibition. There is a danger at first of interpreting this awkwardness and inarticulateness as simply poor acting; the people in 'Come Quietly' are stuck for words after they've said 'Hello' and are equally inept at leave taking.

It is no surprise that that the boy is doomed to break probation amongst people whose only expression of intimacy is the offer of a fag or a drink. Sometimes intimacy springs up between women only to be destroyed by the competition for men. Financial deprivation and sexual repression combine to stultify the characters' lives. 'I wish we could let go a bit when we cuddle', confesses Pat who is scrimping and saving for marriage. Perhaps Debbie Findlay gives the most recognizable impression of a repressed life with her performance of Liz, the landlady deserted by her husband, whose day begins with a regulation one egg for breakfast, and ends with 'I must get home in time for the news.' But none of the characters are satellites; they all come over as three dimensional personalities. The evening is not all gloom—the 'Rock Bottom' provides release with good-but-not-great music. Don't miss 'Last Knocking's' 'Coming Quietly' when they come your way—watch this page for dates or contact: Ian Heywood, 11 Cardigan Street, Leeds.

Thankyou Eyelure,
Thankyou Femfresh,
Thankyou Limnits,thankyou
Odorano,thankyou Evette
thankyou Nair,thankyou
Wella,thankyou Ultra Brite.



FOLK AT THE CROWN

'Bring your Grannie' is the slogan of the Folk Club in Mansfield, Notts. Every Thursday at 8.15, Ken Pope (Chairman) strolling around the bars of the ancient Crown Hostelry, leads people—still clutching their glasses and tankards—into the Club room for the weekly Folk session. Admission fees are minimal; the aim being to provide enjoyment and just cover the costs. Fortnightly, they book guest singers—people who tour the Folk Clubs of the country. Any singer who is prepared to entertain is admitted free. A resident duo, affectionately known as 'The Muck Cart' otherwise 'Jacko and Pedro' (Michael Jackson and Paul Sherlaw), specialises in contemporary and music hall songs. Dily and Joyce Robinson sing with guitar and pipe accompaniment. 'The Hot Dogs', or 'Wavy Gravy Blues Band', (Howard, Ray and Jackie) sing blues and contemporary music. Janice Lane does concertina solos, in addition to organising Mummerys' Plays. Sue Pope's interest is in traditional English songs from the 12th Century onwards, and Ken has an extremely varied repertoire of traditional and contemporary ballads.

Elizabeth Gorden

PART-TIMING

Part time day and evening and art classes conjure up an image of school buildings after hours, a smell of disinfectant and a group of artists manques industriously sketching a pot plant leaf by leaf to the sound of squeaking india rubbers. The City of London Polytechnic Sir John Cass School of Art contradicts all such preconceived ideas. The courses are immensely varied. Under the heading of Graphic Design, Visual Communications come courses in advertising arts including television graphics, typographic design and layout, image research and illustration. The jewellery course includes everything from silver design to casting, gemmology and enamelling.

The departments are well equipped; the Printing Studio is equipped for offset lithography, etching, silkscreen printing. The Sculpture Department provides a very comprehensive applied plastics syllabus.

There are no entry requirements, and maximum time of permitted study is up to 3½ days weekly or a lesser period if preferred. There are evening classes as well as Saturday classes and day courses.

Cost;
For further details apply to: City of London Polytechnic, Sir John Cass School of Art, Whitechapel High Street, E.1 01-283 1030

WEDDING BELLS

Michael Hurney is writing a trilogy on the phenomena of 'Wedding'—not marriage, just the ceremony itself. He would like people to send him their own stories/observations on the topic. All contributions that are used will be acknowledged, and their authors will of course receive a complementary copy of the book.

Contact: The Hard Lines Press, 28 Lancaster Avenue, Aldridge, Walsall, Staffs

WARWICKSHIRE NATURE CONSERVATION TRUST

'We cannot conserve wildlife unless we know what there is and which most needs attention' says the Warwickshire N.C.T. They are asking people to make surveys of woodland, butterflies, moths, dragonflies, mammals, reptiles etc. because development by landowners without consideration of long term effects, changes due to industrialization and even natural causes create drastic changes in habitats of wild creatures and plants. The Trust provide their members with record cards and the completed records are passed to the National Biological Records Centre.

The Trust designates Nature Reserves in an attempt to conserve certain important habitats. They recruit people to work on the Reserves at weekends. If you enjoy healthy-outdoor-hearty work, they are looking for volunteers. People who think hiking means striding off into the unknown armed with drinking flask and compass despise nature trails. But pleasant walks are dying out and nature trails have an element of the treasure hunt about them which is bound to appeal to children, and others who feel that walks require a raison d'être. Scouts, Guides and school children have prepared the Whichford Wood Natural Trail at Shipston on Stour. A printed guide gives points of interest with routes ranging between half an hour to an hours walk. There is also a two mile trail at Sutton Park near Sutton Coalfield.

For further information contact Jocelyn Morris, Warwickshire Nature Conservation Trust, The County Museum, Market Place, Warwick.



SAPPHO MAGAZINE MEETING.

Quentin Crisp, author of 'The Naked Civil Servant', and one of England's infamous homosexuals will talk about nothing in particular and everything in general at 7.30pm on Monday 7th May. Upstairs room, Euston Tavern, Judd Street, Euston Road, NW1. Everyone welcome.

EXHIBITIONS.

Dante Gabriel Rossetti—(see last issue of Spare Rib)

Museum and Art Gallery, Birmingham until the 6th of May.

Bridget Riley Paintings Whitworth Art Gallery Manchester until May 9th.

Patchwork exhibition—American coverlets

Art Gallery, Brunswick Road, Gloucester May 12-May 14

THE COMPASSIONATE CAMERA: DUSTBOWL PICTURES

During the darkest years of the depression, the US Dept. of Agriculture employed several photographers to record the plight of rural America. This small exhibition of about 50 photographs is drawn from the pictures that they took. It is possibly the most moving exhibition you will ever see. Although the desolation of their dustbowl farms and their poverty is always evident, it is the people that you remember. You remember the hard lines in the faces of men who have been defeated by the very land they worked all of their lives; you remember the patience and the determination in the eyes of the women who have had to travel too far and the vacant looks of the children who have nowhere to go.

Of the eight photographers represented in this exhibition, two dominate: Walker Evans and Dorothea Lang, undoubtedly the greatest of the women photographers. Walker Evans seems to be able to find and photograph the small detail which seems to tell everything; the loneliness and desolation of a sharecroppers grave with a weathered board as a headstone, the hands clutching their battered plates in a food line. Dorothea Lange's genius took

Migrant Mother: Dorothea Lange



many forms: the irony of the roadside poster proclaiming 'There's no way like the American way.'; the character of the Missouri farmer and his wife which must have inspired *The Grapes of Wrath*; and the compassion of the migrant mother, justly one of the most famous photographs ever taken. The exhibition in the V & A was mounted with inspiration and understanding. Along with the photographs, the gallery was filled with Woody Guthrie singing his Dust Bowl Ballads—hopefully other galleries who mount the exhibition will emulate this. And accompanying the photographs are two excellent documentary films: Lorentz's *The Plow That Broke The Plains* (1936) and Flaherty's, *The Land* (1941). It is an exhibition which, hopefully, will set the standard for touring exhibitions for decades to come. Don't miss it.

Kim Lane

University of Kent March

28th-April 18th

Wimbledon School of Art April

24th-May 3rd

Canterbury, Royal Museum

August 11th-September 2nd

St Helens Lancs September

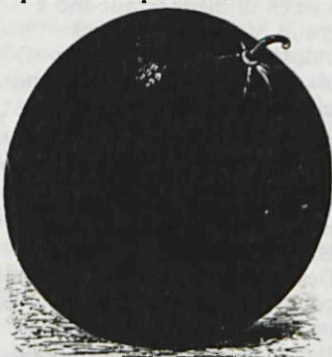
15th-October 7th

DONE UP LIKE A DOGS

DINNER

The Calder Valley Festival are holding an exhibition of unusual foods. We hear they are exhibiting 'the famous Dock Pudding'. What's Dock Pudding?

April 14th-April 29th



CRAFTY COUNTY

Lincolnshire is becoming a craftsperson's haven. A Guide of Lincolnshire Craftsmen (discriminating in name alone) has just been formed to stimulate crafts in the region, and this month the first of a series of touring craft exhibitions opens in Lincoln. April 28th-May 27th Usher Gallery Lincoln, then Elsham Hall

FLUXSHOE

The Fluxshoe is a travelling exhibition and an ever changing group of artists who believe in the 'anything is art, art is in everything' idea. What is special about the Fluxshoe is its emphasis on ephemera. The permanent part of the show is chiefly concrete poetry, and photographs of past happenings all over the world—what thirty different people dropped on July 26, 1970, be it a teacup or

their sweat, with a map to prove it. Things which were there for the likes of you and me to play with or trample on were more effective, particularly feelie items—baubles to slide over, holes to put your fingers in, magnets. Best of all was the temporary appearance of one of the participants, dressed in a white boiler suit, nailed to the wall, where he hung like Christ or the devil, in agony, boredom, or oblivion. With luck some of the other very temporary exhibits are as good. Still give it a try, there's nothing to lose (not even an entrance fee) and you may well have some fun.

April-2nd half

Ceolfrith Arts Centre

27 Frederick Street

Sunderland

Durham

May 7-20

Midland Group Gallery

11 East Circus Street

Nottingham

June 4-16

Chapter Arts Centre

Market Road

Cardon

Cardiff

July 7-21

Blackburn Museum

Library Street

Blackburn

Lancs.

August

56A George Street

Hastings

Sussex

ART OF THE INVALID CHILD

Art is a fundamental part of handicapped children's education through which they are able to experience not only a fuller physical awareness but also a mental awakening,' writes Zaidee Lindsay in her book *Art and The Handicapped child*. The therapeutic effects of art must be magnified by the thrill a child has from seeing her work hung in an exhibition.

The Invalid Children's Art Association is organizing an exhibition which will include work by children with handicaps ranging from spina bifida to deafness. The exhibits vary from imaginative collages done with beans, spaghetti or rice to representational works such as Susan Fink's 'The Lavatory' and Elizabeth Brigg's painting 'Children of The Revolution'

May 7th-May 18th The Royal Exchange. Further information ring 01-750 9891



From 'The Art of the Invalid Child' 1972 Rope Art

REGIONAL FILM THEATRES.

FILMS OF THE MONTH

A Day In The Death Of Joe Egg Janet Suzman and Alan Bates in a comedy about a provincial couple and their 'vegetable' child and how they cope with their lives with a desperately funny brand of fantasy.

Screenplay by Peter Nichols from his original stage play.

The Battle Of Algiers

Gillo Pontecorvo's disturbing reconstruction of the dramatic guerrilla war in Algeria. A documentary about the horror of it all—without the use of a single foot of newsreel material.

The Candidate

A film on the old topic of idealism corrupted by political necessity, but Michael Ritchie, director, and Robert Redford, actor, the same team as 'Downhill Racer', allow you to come to your own conclusions about the election rat-race.

A Day In The Death Of Joe Egg Nottingham

April 27-29 (0602 46095)

With a personal appearance by Janet Suzman

Luton

May 7-11 (0582 21628)

In a great double bill with Five Easy Pieces starring Jack Nicolson

Basildon

May 14-16 (0268 23953)

The Battle of Algiers

Newport

April 27-29 (0633 51338)

Canterbury

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Milos Forman's first film in the States

Ann And Muriel

Bristol May 18-23

The latest Truffaut

Fat City

Basildon April 30-May 2

John Huston's much acclaimed film about a small time boxer.

One Day In The Life Of Ivan Denisovitch

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May 14-16

Susan Isherwood



Inevitably, I hauled myself along to model photographers where I immediately got several offers of nude work but with compromises attached. 'Shave your legs, armpits: pluck your eyebrows: loose weight'. All like a game of O'Grady says. I reacted strongly to this personal demolition and attempted to change their attitudes to the female form. 'You don't like my body as it is?'

'Oh, sure honey, but I'm just giving the American male public what it wants',

'How do you know that's what it wants?'

'Cos that's the way it is in America, honey'.

Meanwhile, Jerome had been sitting in our Hollywood Boulevard apartment, lent to us by a hooker holidaying in Hawaii, unable to find a job for love, sex or anything. Finally he did get work — as an under waiter at a trendy restaurant where he had great fun having his bottom pinched by predatory women. In a way we reversed the money making situation, but the ideological compromises involved in this made it a very false form of liberation.

So far most of my experiences could be paralleled in England, the only real difference being that because situations are more intense, they become clearer; the chauvinists are really pig-like and the exploitation more blatant. But we have no real parallel for the relationship between white women and blacks. For rhetorical purposes a woman may be a white nigger but there's certainly no solidarity.

While in Berkley, California, erstwhile revolutionary centre of America, I felt strong hostility from the black men there — here comes white man's meat, let's go ravish it. One day, while I'm walking down the street, whistling a happy tune — I walk straight into a group of black guys who immediately circle round me.

'Hey, dig your flootsies, tootsies' (Whatever the name is). Luckily, I recognise one of them as a former friend. I know the situation has to be confronted somehow, so I summon up courage — 'Look, you wouldn't dig it if I came up to you and said, hey, black man, dig the colour of your skin, so don't refer to me as a pair of tits'.

Silence: glances of mirth around the circle: I feel hot and red in the face — Please understand me, comrade, fellow searcher for equality. My friend speaks out —



'I hear you' — he takes my arm and we walk off down the street, the others laugh and give me the peace sign.

The next time I wasn't so lucky and your cliched situation came true. Hitching downtown I accepted a lift from 3 black guys. I feel definite reservations and am determined not to give in to them. After halting preliminaries, we are all getting on OK.

We stop at a liquor store and they buy me a beer, then two of them jump out of the car, 'See you later — Fred'll drive you back'.

'Oh — alright'.

Of course it's alright, we've shaken on it, haven't we? Soul code of honour and all that jazz. Fred's a nice guy. We chat about oppressions, travelling and the like, everything seems very mellow. Then as we pass a row of houses, he mutters something about having to pick up his girl: he'd like me to meet her. 'Sure', I say and the neighbours sitting on their front porches wave and smile in greeting. We go inside the house and I hear the key turn in the lock. Immediately I'm scared. No girl, well, she'll phone soon. I jump up and insist that I have to go. Suddenly, it all happens like a bad B.B.C.2 play.

I see the gun on the side-board and involuntarily start. He reacts like a nervous actor too quick on cue — grabs it and starts undergoing a Jekyll and Hyde metamorphosis — face contortions, evil gleam in the eye, shaking hand. Oh, the power of the gun.

'Get on the bed and take your clothes off. You didn't want to do it the nice way, so this is how it has to be'.

I was terrified but I tell him 'Don't do it, it's stupid, futile and besides I've got my periods'.

'I don't believe it', he replies, 'show me'.

So I show him the vital evidence — it wasn't like this in the movies. The sight breaks the drama, he turns away and puts the gun in a drawer.

He becomes fatherly and kisses me on the forehead.

'I like you too much to do it; I was only joking: come on, I'll take you home now'.

The atmosphere in the car has changed now to an awkward guachery on his part and an increasing feeling of confidence on mine. I almost want to help him sort out his hang ups, but he's too embarrassed by now — his act was ruined. Perhaps the scene had been a movie after all?

'Why did you do it?', I tentatively venture.

'Dunno — I was trying to prove something'.

'What?' 'Oh . . . nothing'.

Nothing, nothing, nothing. Back in L.A. I joined up with a theatre group called the Cabot Clowns who were planning a tour of Mexico. There was one other girl in the group — she was very talented and wrote scripts, played the clarinet, danced, did acrobatics and clowning. We worked together on a play called 'Independent Girls' and while we attempted to sort out songs and dance

routines, costumes, masks and arrangements for the tour her husband would sit and meditate on his spiritual state, which would have been alright except every so often he would start accusing me of having a male ego and of stealing his wife. This happened with other people too: while we were performing a Black play at the American Film Institute the rapport Judy and I had together brought fierce accusations of lesbianism from all the men. The fact that we were able to relate creatively was a great achievement in the prevailing mood of antagonism and competition between women in Hollywood, especially in the theatre. Lines from directors like 'Would you like to be in my film, dear, as a naked Roman gladiator', 'With looks like yours, who needs personality', 'Of course you sleep with them, don't be so naive — what's your game . . .' help to perpetuate sexual stereo types. We got to Mexico doing several shows on the way, to crowds of cackling peasants who loved the masks and costumes. Unfortunately the police turned us back after a few days due to lack of money, so it was back to flower selling on the streets in Phoenix and picking fruit for exploitative Mexican farmers for 18 cents a 30lb bag. So, with no ideals compromised, we found ourselves scraping the bottom of the employment barrel. Finally we headed back to New York where running into some English friends of ours made us yearn for the homeland again. It was a great joy to be back but after the initial rush of seeing friends and family, settling down into the cosiness of London left me with a feeling of dissatisfaction. The more my contentment grew, the more I was losing the quality I'd gained in the States. My indignation was evaporating in the mists of our mild climate.



When the key turns

Angela Weir was remanded in custody in Holloway for approximately three months. She had been charged with conspiracy to cause explosions but was acquitted with three others in what has become known as 'The Angry Brigade Trial'. All the cases quoted are drawn from personal reports and conversations, but all names are fictitious.

For everyone in our society the threat of prison is the ultimate sanction of conformity. The potency of this threat of prison recognised in the large number of references made in popular culture to the 'nick', doing 'bird' etc. Note how many of the cartoons in, say, the 'Evening Standard' are to do with courts or prisons. However, nearly all the mythology around prisons is a male mythology. To go back to the cartoons, the archetypal convict is a man with a shaven head, stubbly beard and arrows up and down his back. A figure of fear and sympathy, at the same time reflecting our ambivalent relations to authority.

For women there is no such comparable archetype. If there are any stereotypes they are probably drawn from the usual female cosmology and vary from the more old fashioned notion of the screaming harpie to the more modern one of the psychiatrically non-adjusted. At one level the reasons for this are not hard to find. There are far more men than women in prison, the ratio is roughly one woman to every forty men. Few people think of women in prison because women don't usually step out of their homogenised roles to act in a way that society finds necessary to categorise as deviant or 'against the law'. However, a significant minority of women, approximately 5,000 a year find Holloway's castellated gates open to them. For them, and indeed for all women, Holloway represents the sordid underside of the glossy images of the Weetabix building Mum and the ladies who drink Smirnoff vodka.

Becoming one of that minority by going into Holloway for the first time and looking around at one's fellow prisoners the first thing that struck me was the thinness of the line dividing women in Holloway from the majority of women outside. Perhaps it is because this line is so thin that they have to make the walls so thick, to make people think that women inside really are 'wicked' or 'sick'. Most writers on female crime have observed that women commit 'typical' female crimes.



Shoplifting and petty theft, defrauding Social Security, prostitution and child neglect are the main categories of offences. (See the R.A.P. Report 'Alternatives to Holloway' for a more detailed discussion).

But what the bald statistics do not spell out is that far from women inside being deviant it is often the effort to play out their roles as mothers and wives which leads them to commit 'crimes'. There are two ways in which I think this works. Firstly there are women who do not have the material means, by that I mean hard cash, to make a decent home and provide for their kids. There can be all sorts of reasons for this. The husband may be poorly paid, or unemployed, in a significant number of cases there may be no man to support the women and her children. Secondly there are women who are gradually overcome by the stresses and tensions of their feminine position and start drinking too much or take too many pills and get into trouble that way. An example of the first sort of situation was a middle aged woman I met called Sheila. She was everyone's idea of the cuddly mother figure, with a devoted husband and kids. Her husband was working but to supplement the family income and provide a bit more for the kids she took a job in a canteen. While she was working her daughter's wedding came up. Naturally she wanted to give her daughter a big wedding and in order to do so she 'borrowed' some money from the canteen accounts. She paid the money back quite quickly but when the discrepancies in the books were discovered the firm decided to prosecute. She went before the local magistrates court, explained everything and got six months. An even clearer example, and perhaps more typical, was the case of Margaret. She was in her late thirties and had six children, the youngest a baby of six months. Her husband had

become unemployed. She stole a pair of sheets and was convicted for six months. Although, as she pointed out, she was lucky in some ways because her husband was standing by her and was able to look after the kids whilst she was in Holloway. Not so lucky was another woman, Maureen who had five children and was an unsupported mother. She was sentenced to four years for defrauding the social security. Her heavier sentence was partly due to the fact that she was 'co-habiting' whilst the frauds were being committed. When she received her sentence the man went off and the children went into care. Outwardly a woman like June was young, attractive, intelligent with a husband and two young boys, the acme, one might think, of female happiness, but she constantly felt bored, and depressed. She went to the doctor for her 'nerves' and he began prescribing a variety of anti-depressants, tranquilisers etc. Gradually she began to supplement her dosages with false prescriptions and what she could buy from local dealers; and at the same time to go out shop lifting. She used to say that it made her feel good to know she could actually do it and that she enjoyed the image of herself as an outlaw against society, living off her wits. It was almost as though only by committing an illegal act could she assert her independence and create an idea of her own identity outside the roles and activities laid down for her. Eventually she got too high one day and was caught nicking an iron. She was sentenced to nine months, but was regarded as something of a fool by other women inside because she refused to give the line to the Holloway psychiatrist who had to write her medical report. She stuck to her theory that her crime was essentially a voluntary act which asserted her independence rather than a compulsive act which she surrendered to involun-

She put up a notice saying 'Please mop up your own blood'

Every night you hear women sobbing and screaming, cell windows breaking.

tarily: a more acceptable view for the courts and probation officers.

I think that women like June or Margaret formed the majority in Holloway, but there were two other typical situations which led women to be sentenced. One group was women inside because of their men. The 'partners in crime' they might be called. An extreme example of this situation was Mary, who I met on remand. She was about 45 and for the last 20 years had been having an affair with a man who she thought was a fairly prosperous business man. He had, however, begun to get into money difficulties and had persuaded her to start fiddling large sums of money from the firm where she held quite a respectable position. She had no desire for the money herself and gave it all to him. Moreover, she refused to make any statements against him, even though she had discovered when they were arrested that he was married after all, and sincerely wanted to take all the blame herself.

The last groups of women were the Young Prisoners and the Borstal Recalls. (Women who have been released from Borstal on licence and committed another offence). Many of these women had an institutional background, orphanages, approved schools and seemed to be outside any normal female role structure. Significantly many of them were gay. They were the only group who could be considered in any way as rebels against society, but their crimes, although they covered a wide range of offences, were nearly always petty, disorganised and individualistic. For instance, Sandy, a Scots girl, when on LSD stole a bag of potatoes. A far cry from the more charismatic figures presented by the Train Robbers or the Tibbs Family.

Once inside prison having, through a combination of particular circumstances, passed over the thin line which makes some women criminals and others not, one might expect that prison would be the same for everybody. Nothing seems more absolute than losing your liberty, all cells look much the same, the keys that turn the locks perform the same function all over the world, but, in fact, how you respond to losing your freedom depends on the nature of the freedom that you have lost, and that determines how able you are individually or collectively to create a tolerable situation once you are inside.

The most nightmarish aspect of Holloway is the despair of the women. Every night you hear women sobbing and screaming, cell windows breaking. Every day somebody 'cuts themselves up', that is slashes their wrists or their arms. One woman who worked in the hospital wing as a cleaner said she got so tired of mopping up blood in the bathrooms that she put up a notice saying 'Please mop up your own blood'. 'Cutting Up', as far as one can judge these things, is not part of a

serious suicide attempt, it is just a normal form of behaviour in Holloway when you get too 'fed up' or want to draw attention to some particular grievance. For instance two Y.P.'s I knew mislaid their weekly letter. As every piece of paper had to be accounted for and censored (lest anyone should smuggle a note out describing the conditions) this was a very serious offence and the two girls were stopped letters for a month. They responded by smashing their cell windows and cutting themselves up.

It seems to me that because women are systematically socialised in a surrogate role, because their position in society is one of dependency, that when they are isolated from that role by being imprisoned, their feelings are turned against themselves and a more isolated despair results. Although women in Holloway are together in the same boat, the experience of prison seems to fragment and isolate them even more. The society of women in prison becomes in many respects a gross caricature of the position of women outside.

The prison responds to this situation, which from their point of view is basically unstable, with a variety of devices, none of which are common in men's prisons. The most important of these is 'dope'. Breakfast, dinner and tea time, when medicines are called (in Holloway medicine is virtually synonymous with dope) about 50% of the women rush to get their tranquilisers, anti-depressants. Valium, largactil and nuactil are the main drugs used; at night mogadon, chloral or phergan. The result of this policy is that women come to accept definitions of themselves as sick or disturbed. A typical situation for instance is the woman who smashes her cell up or 'cuts up'. She is treated with increased drug dosages and is therefore encouraged to accept a definition of her behaviour as, 'I'm a bit of a nutter, can't stand being locked up, don't know what comes over me, I just lash out. I need drugs to keep me normal'. Thus the next time she feels fed up she is even more likely to smash her cell or herself because the type of 'treatment' has taught her to see this as the 'normal' course of action which people like her adopt, and that she can only be cured by more drugs which of course reinforce this syndrome.

Giving affection is, ironically, another form of control used by the prison. Most women are desperate for affection, because it is only through being loved and liked, preferably by a man, that one becomes real. So, in prison, the screws can effectively control behaviour by doling out affection to someone who is being 'good'. This again serves to isolate women from one another and can only be so effective because women prisoners find it hard to build up trust and friendship between each other. One woman I knew was organising a protest against the racism

of the guards. She was effectively bought off by an assistant governor being very kind to her after she had had a particularly harrowing court experience.

It has often been said that strictly heterosexual women in prison do turn to each other and form lesbian relationships while inside. But, I think, the sex relationships are based more on a desire for love and friendship than on any prior sexual urge. Although many of these relationships are extremely valuable and rewarding to the women involved, they tend to be very private and prevent wider relationships. In fact, many gay couples in prison have the same role structures, jealousies and strains as any heterosexual couple outside. It is perhaps because these relationships confirm women's role that they are tacitly accepted by the authorities.

Looking at the particular structure of social control in an institution is a useful way of distinguishing the particular features of that institution, but when one's actually in a situation it's the whole structure of life that controls you. Nearly every aspect of life in Holloway is determined by the nature of women's position in society. Work in Holloway is women's work. Packing pencils or machining clothes. Work training programmes are not even given lip service in Holloway as at least they are in men's prisons. Pay in Holloway is women's pay. Male prisoners earn up to 60p a week, women prisoners earn 25p a week. For women who work in reception this means 25p for a 70 hour week. Out of this women have to buy stamps, letters, shampoo, extra fruit to supplement the one piece of fruit they get a week. The education programmes in Holloway are very meagre and there is no real effort to encourage women to study or create facilities to enable them to do so. Moreover education is a privilege so getting into classes is as much a reward to good behaviour as anything else. To get paper to write on you practically have to mount a major campaign, presumably because the prison doesn't expect women to write. Political censorship of reading material is also greater than in men's prisons. I had to fight for three weeks to get 'The New York Review of Books' in. The Asst. Gov. told me that I could have a woman's magazine or I could have nothing.

I began by saying that there was no archetype of women prisoners. There can be no archetype of the woman prisoner because in her crime, in her treatment inside prison and in her response to it, her situation is a magnified version of women's position in society. It will not be solved by treating her as 'sick' or 'wicked', nor by punishing her. Holloway is not just a problem for those inside, it is all women's problem. Next time you go up Parkhurst Rd. look at the walls and the Gates and think about it●

She stole a pair of sheets and was convicted for six months.



Liberation

Do people reject the values of the society around them because they grew up wrong or because they had mad friends? Both opinions you might overhear any day on the way to work. Judy Brett rubbishes this sort of wishful thinking and says how women come to question our society today.

Women's Liberation, like any other movement which aims at changing some aspect of man's social behaviour, faces the problem of relating the new prescribed behaviour to older patterns which people have been following and learning to follow until now. Stated simply, Women's Liberation is about changing the sort of life women have. In trying to do this it faces the same problem as any movement which wants to change some aspect of man's social behaviour—how is this new prescribed behaviour to be related to the old patterns which people have been following and learning to follow until now?

We all know that the individual is who he is because of the society, the family, the class he is born into. We all know that children are socialized into their society and that they learn the attitudes and behaviour patterns which will allow them to interact with others in that society, which will fit them for that society. How can we both recognize the fact that women are formed by their society and at the same time argue that women can change, can throw over the patterns and the values they have learned? We are faced with a familiar paradox confronting all those who not only want to understand the world but also to change it. As observers we have to explain why things are as they are, and as agents of change we have to explain why it is that things could be different.

One of the reasons that we are faced with this paradox is that the sociological framework within which we think about the relationship between the individual and society is a very limited one. I am not saying that all sociologists hold this but rather that it is the way most people who know a bit but not a lot about sociology use sociological insights. A particularly crude example of this is:

What we have here is a conception of the new born child as the raw material on which the society has to work, and which will be ultimately processed into an adult.

Here the individual is seen as passing through society rather like a car passes along an assembly line. The individual starts off like a lump of clay and is pushed and pummelled and moulded into shape by 'social forces', and finally emerges fitted to take his place in society.

Occasionally something goes wrong with an individual's socialization process and he questions things. Anyone involved in Women's Liberation, anti-war protest or any form of behaviour which questions the way things have always been done will be familiar with the sort of dismissal which attempts to explain away these questioning views as the result of a too permissive family, or a bad experience when young. There has been some flaw in the socialization process.

A less crude approach, but one which has similar difficulties in explaining social change, is that which sees man's behaviour as solely motivated by his desire for social approval and acceptance. On this view the individual will hold the values and follow the behaviour patterns of those around them, for it is these people whose approval he seeks. People will conform to group norms so that others will accept them. They are role players responding to the expectations of other role players. From this point of view the only reason people ever change their values is that by simply changing the groups around them. The teenager rejects his parents' values because it becomes more important to him that his peer group accept him. Or the individual may be seeking approval from a number of groups whose values may differ. He may arrive at his own views through his attempt to balance these conflicting pressures, but his opinions and values are still motivated by the search for social approval.

This approach too can dismiss deviant views. Usually they are dismissed as a result of cross pressures. The individual has to resolve these cross-pressures in his own way and the result is deviant behaviour in the eyes of someone. The individual who criticizes can be explained, without the explainer having to make any attempt to come to grips with the criticism. The long-haired anti-war student is a deviant in the eyes of his parents but not of his peers, and the parents can explain away his views in terms of the influence of his peers—he just wants to be on the bandwagon so everyone will like him. The girl who comes home from university questioning marriage has her views similarly dismissed. The actions and views of anyone who advocates a change can be explained away in terms of the groups and individuals whose approval is sought. The actions of the individual are robbed of intentionality and rationality. This framework fails to give an explanation of social change which is at all acceptable to anyone who is working for social change.

The Women's Liberation Movement wants to reject the implications of these views, for we want to say that women *can* change, can transcend their conditioning, can adopt new patterns of behaviour, and that they *should* adopt new patterns of behaviour. So we can not accept a framework which explains women's new attitudes merely in terms of the desire to seek social approval from a new group. For we are claiming that a new way of living is better. And yet we do recognize that society has a great effect on individuals. We are back with the paradox I outlined before—that the individual is created by his society and that individuals can and should change in a certain direction. How can we justify our claims that women should change?

Now I want to argue that the framework we have slipped into in attempting to solve this paradox has just as many dangerous and de-humanizing implications as the one I have just discussed. I say slipped into, for this problem is not really confronted head on, and if pushed to be more precise most who use this framework will deny the implications I ascribe to it.

We talk about conditioning—the way we have been conditioned to be women, conditioned into certain roles in the society, and we talk about how we can overcome our conditioning, stop playing roles, start being ourselves, start developing. We talk about how we can become liberated women. All of this suggests that there is something there waiting to be liberated, that if we peel off all the layers of our conditioning we will find a kernel waiting to grow and blossom. So often women talk of overcoming their social conditioning as if this amounts to finding the real woman beneath the social skins. I am arguing that this image although not explicitly stated, is implicit in much of the language used. Self-realization, development, self-discovery and liberation, can all suggest the existence of something which must be revealed and liberated. This often implies some sort of naturalness about the new behaviour as against the society-induced nature of the old behaviour. The new woman being more natural is of course better. This is very similar to the solution Marcuse comes to of the same problem—liberation is liberation of man's repressed instinctual drives.

The implications of this view are dangerous for it provides a basis on which to judge the degree of individual liberation. Since the part of each woman which is to be liberated is that which has been unaffected by society it follows that it will be very similar in each woman, and so liberation will be very similar for each woman. For example, when discussing lesbianism, the suggestion often is that women are naturally bi-sexual, so if they are not involved in a lesbian relationship they are repressing lesbian desires and are less liberated than those who are so involved. Having just been freed from one set of imperatives—those of society—women are faced with another, those of nature. We have unwittingly slipped into a framework which leads us to regard liberation as the same thing for all women, and so the foundations are laid for dogmatism and the doctrinal splits this can lead to.

I want to suggest a framework through which to view the interaction between society and those individuals who want to change it, which neither explains away social change, nor wants to justify social change by an appeal to nature, instinct nor the true path of reason.

Now, in the view I looked at earlier a man's actions were explained by his desire for the social approval of different groups and his balancing of these different groups' demands. There was no reason for the individual to reject all the views of all the groups, he just had to juggle around amongst those available. There was no hint of the possibility of the sort of behaviour which was not motivated by the desire for social approval. (The framework which sees the adult as driven by sub-conscious forces created by earlier social pressures is no better able to offer an explanation of social change acceptable to those acting for change). The individual is seen as the product of social forces, and hence as having no control over his own development or behaviour. He is the object not the subject of society, the reactor not the agent, and reason is reduced to rationalization. The call for social change is explained away by those who do not want to confront the challenge to the status quo, who rather than confronting the challenge want to dismiss the challenger.

Although the need for social approval is important a person's behaviour may also be motivated by his need to order, understand and act in the world, to square his attitudes and his actions with reality. A man's views may partly be the result of his struggles to reason about and understand his world. As such they can not be so easily dismissed (the need to order and understand, and for one's actions to be based on this order and understanding is as real as the need for social approval) and it is in this that the sense is talking about man as a subject or an agent lies. And in this lies the individual's ability to transcend his conditioning.

Consciousness-raising is the first step towards a woman's personal liberation. Sometimes consciousness-raising is talked about as if it were a process whereby the layers of social conditioning are shed and the real woman is revealed. I spoke earlier of the dangerous implications of this view. I want to argue that consciousness-raising is better seen as a change in attitude towards our social world or our place in it—as a process whereby we de-reify our social world and so uncover the possibility of changing it.

Most of the time we live in a social world we take for granted. It is as real as the natural world. Both make up the world of everyday reality. Night follows day and men marry women. Summer follows spring, and women bear, rear and nurture children while men go out to work. It is the way things happen and so is regarded as the way things *must* happen. People feel as powerless to change such things as they do to change the rhythm of the seasons. The social world stands over against man and confronts him as something given. But marriage and certain divisions of work are not given and natural as are the cycles of nature, although they are often unquestioned. Peter Berger in 'Reification and the Sociological Critique of Consciousness' talks of alienation as the process whereby men forget that the world they live in has been produced by men, and reification is the process whereby these social products come to be regarded as things. The roles and institutions of society are no longer seen as expressions of human purposes and bearers of human intentions;

they are seen as representations of various supra-human abstractions. Their taken-for-grantedness is underpinned by a religious, ethical or scientific theory, which explains why things are as they are and cannot be any different. Thus, the family becomes a re-enactment of prototypical actions founded on the will of the gods, natural law or human nature.

So de-reification is when people start to see that what they had taken for granted as part of nature, or as an expression of the will of god is in fact a creation of human beings, an expression of their intentions and purposes, and that it could be otherwise.

In our society most people have a predominantly scientific world view, and so the assumed sex roles are usually legitimized by 'scientific' theories. This is why the Women's Liberation Movement has been so concerned with exploding the biological myths which provide the basis for the institutional arrangements which oppress women. If they are exploded then the institutions will be revealed for what they are, social arrangements whereby one group of people oppress another, and it will be seen that things could be different.

So the first step of liberation is the de-reification of the social world. The changed values and behaviour patterns which follow such awareness cannot be explained away by the individuals need for social approval and acceptance. Rather, the individual woman has reflected on the conditions of her existence, found them wanting and seen that they could be otherwise. This reflection is motivated by the need to order and understand.

This framework provides an explanation of social change which does not drive a wedge between theory and practice and so is acceptable to those who are involved in changing society. It allows them to account for the influence of society on the individual and at the same time allows that through reason, the individual can make a conscious attempt to change society for the better.

Where does this leave the woman who has just seen that her social world could be different? Standing on the brink of chaos? We can no longer take our everyday world for granted yet we still have to have some sort of order in our lives. But now we have to create the order for ourselves. Iris Murdoch, writing of Sartre says,

Not in God's Image

JULIA O'FAOLAIN & LAURO MARTINES

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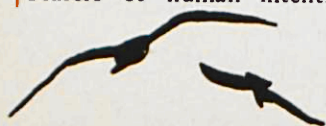
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ACCOMMODATION BAR DISCO POOL FREE WETSUITS BOARDS TUITION
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When purposes and values are knit comfortably into the great and small practical activities of life, thought and emotion move together. When this is no longer so, when action involves choosing between worlds, not moving in the world, loving and valuing which were once the rhythm of our lives become problems. The attempt to go on making a total sense of the social and political world as well as of acting in it demanded a new conception of value which connected it with the character of affirmation of the agent.

So each woman has to begin to create her own life and her own self. Her freedom to change inheres in her rationality which shows her the madness of society and hence its lack of necessity. Reason is not like a beam of light illuminating the way ahead, for there is not one path ahead. There are not even many paths ahead. All there is ahead is a tangled complexity of people and situations, and we must go on, day by day, like hacking our way through scrub.





HOW VITAL ARE YOUR STATISTICS?

BY ANGELA PHILLIPS
AND ROSIE PARKER

photographs by Angela Phillips

*It is impossible to assess the cost in serenity,
relaxation and efficiency of an abnormal
overslim, fashionable appearance.*

*It produces serious psychological tensions to
feel compelled to be thinner than one's natural make-up
and style of living demand. There is a great deal of
talk about the weakness and self-indulgence
of overweight people who eat 'too much'. Very
little is said about the selfishness and self-indulgence
involved in a life which makes one's appearance
the centre of all values, and subordinates all
other considerations to it.*

Dr Hilde Bruch 'Eating Disorders'
Basic Books, USA, 1973.

True obesity doesn't discriminate; equal numbers of men and women are admitted to St. Mary's Hospital Paddington with serious weight problems, and neither sex proves to be superior at following slimming diets. Yet psychological eating problems are almost exclusive to women. The problems range from Anorexia Nervosa (compulsive self starvation) to an admitted obsession with food, and a life lived according to a calorie chart. Why has food come to play such a distorted role in women's lives? And why are so many women endlessly 'fighting the flab'?

Eating patterns are formed in childhood. Professor Wirths of the Max Planck Institute discovered during his work with overweight girls that their mother's had vastly overfed them as babies; especially at night when all anxieties are magnified, mothers feed babies regardless of their wants or needs.

Mothers are not to be blamed for believing that feeding means caring. The media shows us streams of mothers gaining love, power, appreciation and healthy children out of soup mixes and breakfast cereals. Katy is now storming America with her Oxo cubes to the applause of her ever appreciative family. The ads omit to add that excessive fat cells built up during babyhood remain with an individual for life. Whether large and full of fat or empty and reduced in size, the cells are there and available for fat storage which naturally facilitates weight gain.

Childhood eating patterns have psychological as well as physiological repercussions in later life. During the battle to force a child to accept a supposedly nutritionally sound diet, food becomes linked with emotions such as love, security, punishment, ritual and reward.

How many of us can remember parents chanting, with spoon poised, 'one for mummy, one for daddy.'

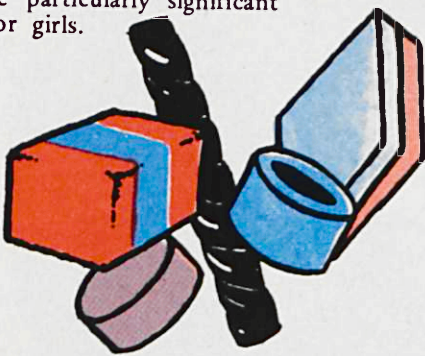
Some doctors believe that it is healthier in the long run to let a child eat exactly what it wants from the very beginning.

With the exception of a few vitamins and

minerals which can be easily supplemented, virtually any diet a modern child can think of will be nutritionally adequate. Subtle influences like having good and varied food available and the example of parents who demonstrate a healthy attitude toward food will lead a child to almost always choose a diet which is nutritionally more than adequate. And this is accomplished without making the meal table into a battlefield and the child into a life long food fetishist. Cas, a five year old, has lived on bacon, bananas and the odd piece of chicken skin quite healthily for two years — with a pint of milk and vitamin drops a day to reassure his mother. But as one doctor said, 'there is no hope for our generation, but maybe

we can save our children.'

Of course endowing food with emotional associations 'is equally dangerous for boys and girls, but the proof of the pudding is in the eating problems which develop later in life. There is some recent data which suggest that childhood eating patterns may be particularly significant for girls.



Dr. Annelise Korner of Stanford University School of Medicine has been investigating physiological differences between boys and girls of between two and four days old. She reports that girls have a sweeter tooth than boys; if sugar is added to their milk diet they will take more of it than will boys. She also noticed that girls show greater mouth sensitivity making more 'quivering oscillations of the tongue during feeding' and frequently moving the mouth to the hand.

The girl's tendency towards a sweet tooth is fostered and encouraged by society. She learns that she is made of 'sugar and spice and all things nice'. The confectionary industry offers her 'Love Hearts', 'Dolly Mixtures' and 'Fizzie Lizzies'. The poster advertising the film *Lolita* showed Lolita sweetly sucking a red, heart-shaped lollipop to entice her sugar daddy. Boys on the other hand are encouraged to eat food which will make them big and strong. 'Jack Spratt could eat no fat, his wife could eat no lean.'

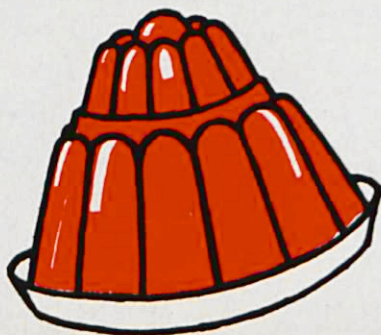
Sugar is undoubtedly addictive, and by the time the girl reaches adolescence, she is quite likely to be hooked. Pop songs press home the point.

'Sweets for my sweet.

Sugar for my honey.'

Chocolate becomes a sexual offering. If the man loves you he will bring you 'Black Magic', if you are suitably infantile and sweet he will buy you 'After Eight'. But at this point a cruel paradox enters the woman's life. She may be hooked on sweets and wooed with wafer thin mints, but to be socially acceptable, she must be sylph-like.

In *Gone With The Wind* Mammy says to Scarlett O'Hara 'Ah has tole you an tole you dat you can allus tell a lady by dat she eat lak a bird.' And she adds darkly, 'young missus what eats heavy doan gener'ly ketch husbands.'



Even today it is the 'whores' not the 'heroines' who are seen tearing at chicken bones, licking their lips and asking for more.

Things are improving; last year Fay Maschler took over from Quentin Crewe as the Evening Standard's good food guide. Perhaps a tenuous link exists here between the fact that women, now acknowledged to have sexual appetites, are being provided with suitably shadowed centre-fold nudes.

Although women can at last display appetite for more than the occasional 'After Eight', fashion writers and the expanding slimming industry have successfully convinced us that fat things are synonymous with failure. Women feel compelled to comply with the fashionable norm — and what an abnormal norm it has become. Today even Marilyn Monroe would be considered fat, and women in early James Bond movies appear plump according to current ideals. Men are beginning to feel the squeeze as well.



As trousers become lean to the point of castration they are beginning to think twice about those man-sized helpings at meal times.

It isn't easy to forget food in a society where it is constantly and lusciously displayed. It is even more difficult for a woman who spends half her life in the kitchen following the dictum that 'the way to a man's heart is through mushrooms on toast'.

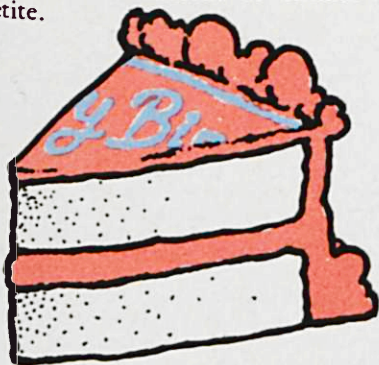
Of course obesity is a health risk and should be treated as such. But should a woman who takes a size fourteen behave as if she has a serious case of obesity which requires constant dieting? Perennial dieting is frequently self defeating and even dangerous.

All too easily the perennial dieter loses her self respect. She is engaged in an endless struggle for self control and inevitably she sometimes loses. Food becomes hopelessly entangled with morality: 'I've had a really good day I've hardly eaten a thing.'

In childhood food was the solace for all ills: 'Don't cry and I'll give you a sweetie.' The dieter, miserable at having fallen for a Mars bar, full of self hatred at having lost self control, eats another Mars to comfort herself. Eating makes her feel guilty, she gains no satisfaction from it so she reaches for comfort in another Mars and another, and another — then she vows to punish herself by starving the next day.

Our body's signals can provide the only diet sheet we need. Unfortunately our appetite can become distorted by bad eating habits. Alternately starving and stuffing can be harmful because intake becomes divorced from need. A stretched

stomach will demand more food than it needs to run the body and fad diets can teach the body to rely on external sources to stimulate the appetite. When the dieter forces herself to ignore her natural impulses she upsets the balance of the appetat, the highly complex area of the brain which is believed to control the appetite.



Restriction or exclusion of whole categories of food from the diet can be equally harmful. Deprivation creates mental and physical want; and one of the more destructive side effects is the dieter's obsession with the food she forbids herself to eat — she can frequently think of nothing else.

Clearly once dieting becomes a way of life it becomes emotionally destructive and quite often an ineffectual weight control. The only remedy is to burn the calorie chart, sell the scales and throw away the Bisks.

Fighting the slimming habit is a hard, slow process but women who have succeeded say that it is well worth the effort. One woman remarked, 'when I was on a diet I used to be driven to startling binges eating thirteen oranges at a sitting and as many Kit Kats at other times'. Since I gave up dieting I eat normal meals, my weight is stabilizing and I'm regaining my self respect.'

The key to diet fighting lies in self respect. Instead of seeing your smallest irregularity as a defect look upon it as a sign of individuality.

Having come to terms with your shape try to analyse the role food plays in your life. Do you eat to drown your worries, to release tension or because you feel bored and unloved?

Face the problem and then abandon self control and try to disassociate food from guilt (lifting the embargo on eating may spark off an orgy of forbidden foods but it should pass). And as you lose the self disgust and unhappiness that dieting inflicts, you may cease to seek comfort from food.

Slowly as you liberate your body from artificial rules and regulations you will begin to recognize your genuine nutritional needs. And as you stop rigidly denying yourself certain foods you will no longer experience those insatiable cravings familiar to the perennial dieter.

Eventually the diet fighter should be able to walk into a sweet shop, buy a bar of chocolate, eat it slowly and savour every last morsel. Instead of wolfing it down and reaching for another in the ecstasy of wicked release at 'breaking the diet just this once.'

When I started to look for people to interview for this article I tried to find a

representative of the fat and happy woman who is content with her size. I couldn't find one, and in looking I hurt the feelings of several people just by asking to interview them. Everyone I did speak to said they would like to lose weight if they could, and they were all acutely conscious of how they looked.

The four who did agree to be interviewed were Michele, Pip, Judy and Esla.

Judy, who refused to be photographed, hates being fat and hates just as much the pressure to conform to a fashionable norm. She has violent fits of dieting, restricting herself to one kind of food and becoming hooked on it. She wears clothes that she designs herself to be as comfortable as possible. She used to be a dress designer but gave it up to study architecture. She lives in one chaotic room with her eighteen month old son.

Michele who is French is slim but, having been fat as a child, she totally identifies with the problems of the overweight. She has spent her life fighting against weight and is convinced that if she lets up for a minute she will blow up into a gross and ugly woman.



Michele works as a part-time lecturer and has two sons aged eight and five.

Pip could be any size as she wears full Oxford bags or long skirts. She has been just about every size and her weight changes have been extreme and frightening.



Pip works as a potter.

Esla would like to be thinner but can't bear to stop eating even though as a former nurse she is aware of the medical problems involved. She has periodic attempts to do something about it but without much success. She is a West Indian Blues singer, married to a Nigerian; neither her husband, her seven children nor her friends seem to mind her size. And

she likes visiting Nigeria where size equals success.



Childhood

Michele: I was in hospital from the age of four until I was eight and I became very fat. As I was leaving hospital my mother said to the doctor, 'what a monster she is'. I've never forgiven her for that. She was always trying to diet; it was such an obsession that it turned me into a neurotic, and yet she didn't want me to give up bread and potatoes. It was healthy for children to be fat.

It used to be a common error among mothers to equate fatness with health. Inactivity coupled with a high carbohydrate diet (typical of institutional cooking) caused Michele's massive weight gain. Perhaps Michele was substituting feeding for loving during those years in hospital.

Pip, and Judy and Esla were slim children. Though Judy remarked that she was encouraged to think of eating as 'virtuous'.

Adolescence

Michele: I'm very overconscious of my body. I began to lose weight when I started to become interested in boys (at 13 years) but even now I find it difficult to believe people when they say I'm attractive.

Because Michele identified herself as a monster at an early age she finds it impossible to rid herself of the image. In fact her self image is so distorted that she thinks of herself as fat even when she is underweight.

Judy: I was thin as a teenager because I did a lot of high jumping. I had developed incredible eating habits as a child, so I put on weight when I gave up sport in favour of boys, (they weren't interested in sporting ability). The only time I've been thin since the age of sixteen is when I've been taking amphetamines.

Reasons For Putting On Weight

Esla: I was thin until I got married and had five children in five years.

Michele: When I was nineteen I went to Ireland to learn English and I put on over a stone in weight. I had no friends and was living in a totally strange environment. The second time I put on weight was after my first son was born; I was worried and neurotic about the child. I thought I had lost all my attraction. I was just a mother — which is good enough I suppose, but it wasn't enough for me. I felt utterly miserable.

Continued on page 38



BOOK REVIEWS

Diana Cheeld:
The Future of Marriage
Jessie Bernard
Souvenir press £3.00

Take a man and a woman, put them through a socially acceptable ceremony of commitment to each other and surprisingly you do not have one marriage but two. His and Hers.

His marriage has a good chance of being happy. After all marriage is more comfortable, sex is always available, responsibility is rewarding and on the whole a man enjoys the power of the husband role as conferred on him by Society.

Her marriage? Here come Jessie Bernard's shock theory: marriage introduces such profound discontinuities into the lives of women as to constitute genuine emotional health hazards. Disenchantment may set in after the honeymoon as the woman 'dwindles' into a wife and very soon there will be the signs of psychological distress: nervousness, insomnia, trembling hands, nightmares, fainting, dizziness, headaches and heart palpitations. The housewife syndrome is a reality rivalled only by the tired wife syndrome on the birth of the first child and the burden of parental responsibility as the child grows older, borne mostly by the mother. The parent-teenager difficulties soon ripen into the devastation caused by the young adult

living at home and when finally the chickens fly away only the empty shells may be left to the woman who has put all her eggs into the marriage basket.

Thus Jessie Bernard deals with marriage as it is at present, although in justice to her fair presentation of facts and not emotions it must be quickly added that no-one is saying that this is true of all marriages today. Some women do not have to pay such a price to be able to accept the tradition of happiness for her: husband, home, and children. But

what if a woman is not able to accept the role provided for her. Then she is likely to remain silent, convinced that her failure to find happiness lies with her and carrying her guilty secret around with her probably unaware that many other share the same burden. Fortunately not all women are prepared to keep silent. They are coming out into the open with their grievances, demanding to be heard and pioneering the way for others less brave. Womens Liberation demands an escape from the conventional role in two particular ways: economic freedom from the exclusive responsibility of the day-to-day running of the home and the rearing of children, and for women to have better sex rather than be treated as sex objects.

Liberation is the key for everybody. Many men also suffer because they are unable to maintain their role in the family. The answer is a shared role and this for me is the most exciting idea in the book. Equal Responsibility for both husband and wife as breadwinner and housekeeper, each working half a day and looking after the home and pre-school children for the other half of the day. Each sharing the advantages and disadvantages of each other's present roles. A fatuous and unworkable theory? Even now the idea of staggered hours and a shorter working week makes this nearer to reality.

But do not give up if this particular idea does not appeal to you. There are plenty of others: A short term commitment, to replace till death us do part—of three years or five or ten years, whatever vow can be taken honestly, with conditions attached as to who does what; Communes or Co-operative households where the domestic chores and child care are shared out; Use of computers to match individuals who are truly suited; geriatric mar-

riages—as people live longer it will be no longer tolerable for a senior citizen to be condemned to many years of celibacy and loneliness; Celibacy itself—why should sexual relationships be considered the norm? Swinging—husband and wife swapping as a way of life, giving the benefits of security and sexual freedom; a housing scheme that would enable young adults to move away from the parental home without escaping into marriage and even a new vocabulary to take into account the variety of relationships possible—husband and wife have traditional overtones, girlfriend and boy-friend does not fit the bill and mistress and lover certainly will not do.

But let no-one suppose that any of this will provide an infallible recipe for happiness. Life is too variable and human relationships too fragile. Indeed the added opportunities of various life styles will lead to uncertainty and bring their own problems. There is no guarantee of happiness for all but there will be a better chance of happiness for more people.

Dr. Jessie Bernard is Professor Emeritus of Sociology at Penn State University in America and she has been in the mainstream of sociological research on marriage for over forty years. Therefore her book is an obvious authority and it is also immensely readable and stimulating and for anyone who would seek to challenge what is said there are over sixty pages of Tables, Notes and References.

Jessie Bernard concludes that marriage—some form of commitment of men and women towards each other is here to stay but not solely in its present form. And the first place to start the improvements is with the wife's marriage.

Diana Cheeld is married and a barrister working in the newspaper industry.

Rosie Parker:
Love Between Women
Charlotte Wolfe M.D.
Duckworth £2.50,
paper £1.25

'Lesbianism is too near the bone for many women, and too disorientating to the arrogance of most men,' writes Charlotte Wolfe. Her book, the result of a recent study on female homosexuality, aims to combat the prejudice and misunderstanding surrounding the subject, and to explain why it is too near the bone.

The basis of her theory is that everyone is naturally bisexual. 'The disposition to bisexuality and therefore to homosexuality is built into every woman by nature.' She corroborates her theory by quoting Freud's view on the bisexuality of children, and she points out that the early foetus is wholly bisexual and everyone retains rudiments of the opposite sex.

Dr. Wolfe dislikes the term 'homosexual'. Not only is it fraught with ridiculous connotations of perversion but it is also misleading. Sex, she says, is a by-product of the lesbian relationship and not a goal in itself; lesbians often have sexual relationships with men and women. Dr. Wolfe prefers the term 'homoemotional' since 'the radioactive core of lesbian love lies in emotion'. Lesbians she claims are intensely emotional people possessing 'a more global, all embracing love potential.'

Having established how narrow the gap is between heterosexuality and homosexuality, Dr. Wolfe outlines with exceptional clarity the major theories of homosexuality from Freud and penis envy to Desmond Morris and apes. Her own theory is a distillation of psychoanalytic theory and existential psychology with a bow towards biology. 'Biology and psychological functions form an

unbreakable unit.' She distinguishes between hermaphroditism, transsexualism and homosexuality and describes recent investigations into the injury of the sex glands during foetal life. These disorders lead, in her works, to a male developing a feminine brain and a female a masculine one. A concept which she appears to contradict when she later remarks that 'the idea of mental sexual characteristics are as outworn as they are, in fact, indefinable.'

Turning to environmental causes of lesbianism, Dr. Wolfe becomes again explicit. Who's to blame? It's mother and the nuclear family. She traces the roots of lesbianism back to the beginning of the mother-daughter relationship. Her research provides excellent insight into the way family pressures create the masculine and feminine role, and the consequences of the mother's depreciating attitude towards her own sex. Any attempt to sum up



from 'Not in Gods Image' by Julia O'Faolain and Lauro Martines. Maurice Temple Smith

such a complex theory must be inadequate but, briefly, Dr. Wolfe believes that the mother is the child's 'first and greatest love' and it is the girl child's realization that her sex places her second in her mother's eyes that sparks off a reaction which leads a girl into either homosexuality or heterosexuality. The future heterosexual will turn to the father in an attempt to outdo the mother and gain his approval by adopting the feminine role. The potential lesbian refuses to give up her primary goal, her mother, and identifies with the male role.

Charlotte Wolfe believes that male and female roles are the result of brainwashing and she emphasizes that 'lesbianism in our time does not imply imitation of heterosexual relationships.' She sees the lesbian's reaction to the nuclear family as, in a way, more constructive than the heterosexual reaction. 'Perhaps', she writes, 'the lesbian has remained closer to the authentic woman than the "normal" female. She has been less gripped and affected by male demands which determined character traits and emotional reactions in other women.' Dr. Wolfe quotes some fascinating anthropological findings on matriarchal societies to substantiate this hypothesis. Despite this favourable view of lesbianism, Dr. Wolfe draws less positive conclusions from the research which she describes in detail during the second half of her book. She concludes that lesbians still possess the negative characteristics common to persecuted minorities. She compares them to Jews and sees the same sense of insecurity, isolation and anxiety that result from hundreds of years of persecution. However, none of Dr. Wolfe's subjects were drawn from people who are Glad to be Gay. Charlotte Wolfe calls her book 'Love Between Women'—she might as well have called it 'Women and Love' because it is relevant to all of us. She may even have a solution to all of our problems, she writes, 'the only way to achieve equality and progress in human as well as love relationships lies in the expression of the whole bisexual nature of every man and woman.'

Marsha Rowe: Three New Feminist Books

Of three new feminist books from America now available here, *Sisterhood is Powerful* is by far the best buy. For £1 you get a tremendously exciting collection of writings from the Women's Liberation movement in the States up to 1970—writing that recreates the radicalising experience of the women, their discovery of the causes for their oppression and their analysis of the society which had tried to keep them down. The nature of the other two books is re-

flected in their titles: *Voices of the New Feminism* is essentially conservative, concerned with the dignity of equality gained by women whose voices have had much practice in public speaking, while *Woman as Force in History* was written by Mary Beard in 1946, a lone historian attempting to disprove the academic tradition that women were members of a subject sex throughout history.

For anyone who has already read a lot of the modern women's liberation material, Mary Beard opens up new paths for research. As a historian she criticises the distortion of history that occurs, as it nearly always does, when the writer assumes mankind means men and probably heroes at that. She proceeds to give a learned rundown on woman, first worshipped as a goddess until men 'not obtuse to the values of priesthood make their way into the profession'. She tells of female philosophers, like the wife of Pythagoras and other women

of the Pythagorean school whose members, made up of family groups, thought that the principles of mathematical science must be the principles of all existing things. In the developing role of the woman in the family, she describes their participation in mediaeval life, citing what must have been one of the earliest battles against discrimination. Some bakers in thirteenth century France wanted to exclude women, their bread baking guild arguing that women were not strong enough to knead the bread themselves. They didn't get away with it, the opposition proved stronger. She continues, after a section titled 'Mediaeval women rampant', to elaborate on the educational and intellectual pursuits expected as a matter of course from Renaissance upper class women, going on to mention women like Christine de Pisan who went from Italy to France in the late fourteenth century to arouse political consciousness amongst French women.

She declares that, out of the conflict of the intellectual, moral and religious history of the middle ages, 'women

shared in and affected all the revolts of opinion, belief and practice; and any written history which overlooks this fact is partial, fragmentary, untrue history.' Often Mary Beard had to research deep to get to her facts. She devotes three chapters to a complicated argument on the legal history of American women and property rights which, although difficult to read, provides a new angle on the tortuous labyrinth of women's relationship to the law.

Despite my objection to her overall view of history as the forces of civilization battling against forces of barbarism, amazing bits of information make her book worth reading—for instance All-America Comics, Inc., in 1943 undertook to bring out 'Wonder Woman' to 'mark the first time that daring strength and ingenuity have been featured as womanly qualities' and carry this message to American youth (whatever happened to that one).

Of the two anthologies, *Sisterhood is Powerful* is the more explosive and the more varied, reflecting as it does the views of fifty contributors, in the form of personal testimony, poetry, photographs, well-documented information, and the emerging politics of revolutionary feminism. The book itself is described by its editor, Robin Morgan, as an action—it had all kinds of effects on the lives of the women who collectively put it together over a year—and I would recommend it to anyone. Its impact in spreading the ideas of women's liberation and the coverage of so many aspects of American women's lives makes its easy availability here valuable. The energy and the spontaneity of the writing involve the reader in the women's analyses in a way that is an essential part of their aims. Like *The Body Politic*, it is a book to be used.

I don't think any woman reading *Voices of the New Feminism* would deny its usefulness in the discussion of the changing position of women, nor its worthiness in covering a similar wide range of the problems and goals thrown up by Women's Liberation. The arguments are logical and, as the cover quotes 'there is nothing hysterical here', but neither is there anything to motivate a woman, provoke her into sympathy or action. They were perhaps too concerned to follow the example of what Robin Morgan calls 'linear, tight, dry, boring, male super-consistency'.

All three books have comprehensive bibliographies for further reading (as well as not reading—*Sisterhood is Powerful* ends with a 'Drop Dead List')

Sisterhood is Powerful: Wildewood House
Voices of the New Feminism: Women as Force in History: available from BOOKS, 84 Woodhouse Lane, Leeds 2.

Dave Robins: The Squatters Ron Bailey Penguin Special 35p

Ron Bailey's *The Squatters* is an account of the squatters campaign against homelessness from its violent beginnings in Redbridge in 1968 to the setting up of the Family Squatting Advisory Service in 1971.

Bailey himself was a leading light in the campaign. Before it started he had helped organise people in Local Authority Hostels for the homeless like King Hill, and had become aware of the enormous amount of public anger there was over housing. Direct action in the form of squatting, combined with the prevailing 'goodwill' of the community, seemed to be what was needed both to achieve real gains for the homeless and to raise "revolutionary consciousness" over housing. Bailey takes great trouble to give fair detailed accounts of the various key struggles that shaped the movement, like the fight against Redbridge Council in 1968 and the Arbour Square occupations in the East End; and the inevitable splits and divisions that took place amongst the squatting families and the activists supporting them are never glossed over. So there's a lot to learn from this book for anyone involved in squatting — it really is important to know our own history.

Although never averse to putting the boot in on the recalcitrant cop or bailiff, Bailey seems most at home negotiating; he was very clever at handling councilors, the law and the media. News about squatters was used as a weapon against the inevitably complacent authorities. In fact so good was he at wheeling and dealing that it's easy to see why local councils were so happy to get the squatters to do their job for them.

"Mr Bailey?"

"Yes"

"East London Squatters?"

"Yes"

"Newham Council — we've got a homeless family here but the Welfare Department will not provide temporary accommodation. Will you squat them in Redbridge for us?"

Bailey's book ends on this note, at the (inevitable?) point of co-option. The Family Squatting Advisory Service is consolidated at a meeting in 1971, Bailey describes it as a first step towards a new radical housing movement, but what in fact happens is that F.S.A.S. works as an extra arm of local councils, who hand over empty houses to them for the temporary use of homeless families — no other category of homeless qualifies. F.S.A.S. tenants pay a rent and F.S.A.S. has powers of eviction. There are even reports of F.S.A.S. tenants on rent strike.

I don't know why The



from *Not in God's Image* by Julia O'Faolain and Lauro Martines. Maurice Temple Smith

Squatters ends in 1971 – aren't Penguin Specials supposed to be 'up to the minute'? Because not only has the number of homeless risen considerably since then, but squatting has spread widely and has become a movement involving thousands of people. Not only working class families but, young, single people, freaks, community activists, claimants, women living in collectives, groups of unsupported mothers – people who Ron Bailey does not seem to be so concerned about.

The spread of squatting since 1971 may not be on the lines Bailey approves – it's no longer a controlled direct action campaign with the goal of relieving homelessness just for families. Bailey may feel that some of the people involved are "damaging to the image of squatting".

His opposition to people squatting who aren't in families is brought out in his attitude to the London Street Commune squat of 144 Piccadilly. People living in communes, with long hair, bring our reactionary feelings and alienate the working class from squatting and direct action for homes campaigns. But surely the spectre of hippy communes and a squatting free-for-all are what made the F.S.A.S. so safe and respectable?

More than that, the mass occupation of empty houses in 'Redevelopment' areas, can help stiffen working people's resistance to developers who want to plan them out of existence. In Nieuwmarkt Amsterdam, for example, the people of the old neighbourhood were stimulated to fight against the 'redevelopment' by a group of mainly young single people, who were squatting in houses which had already been emptied. And in the course of their involvement with the already established community new tactics and forms of organisation were developed which inspired other neighbourhoods to fight the developers and the bureaucrats and look after their own affairs.

In London, as in Amsterdam, the most important

aspects of the squatting situation are the new local institutions that are being created. Street Committees in Camden, Community Presses, and centres in Islington – housing action groups, free schools, and free shops and regular neighbourhood newspapers like the Islington and Hackney Gutter Presses. Yet it would be wrong to brush over the very real problems that have emerged with the mass squatting in places like Camden and Islington. In these areas, even those squatters who want to live and work politically find that they, at first, can only share an abstract situation with the 'community', and are separated in terms of the way they live from the majority of people living around them. Thus community organisations that do develop tend to be dominated by a combination of socially mobile working class people and middle class drop outs, most of whom are squatting. These groups and projects get caught in a sort of no-man's land between the major class groups in the area.

Local people on the other hand can have the feeling that unless you've been born and brought up in a district you have no right to be there. What's so wonderful about having a bunch of longhaired freaks as your neighbours? "We didn't choose them to live next door to us".

It only takes a stolen milk bottle or an overloud record player for a mechanism to be set off against squatters similar to the one black people encounter in white neighbourhoods.

Squatters, as newcomers to old areas, at the receiving end of the housing system, and angered by the exploitation of these areas by developers and their council accomplices, often forget that people can live as a community for thirty years without realising it.

So all the cries of Save the Com-

munity often fall on deaf ears. Which community are they talking about? Community Centres? We never needed them before etc.

In this respect Ron Bailey has something important for squatters to consider today. His book and activities at least raise the questions of planning, objectives and organisation – who squats, where, and why? – The importance of controlling one's own struggle. The spontaneous mass squatting movements that have developed since 1971 have so far failed to provide satisfactory answers to these questions. At the same time the movement now has far more radical potential than was evident in the limited single issue campaigns of Ron Bailey.

Dave Robbins was one of the compilers of the Squatters Handbook and is at present squatting in North London.

Deidre Brennan:
Dick Bruna Books
Methuen

The Dick Bruna books are something of a phenomena. They consist of more than twenty story books, a counting book, a couple of reading books, an alphabet book and a Christmas story, all in the same style. Excellent as first books for the very young, the stories are very short and the illustrations, in strong primary colours, are bold and uncluttered. (This is important for a very small child who cannot absorb detail, though there is enough to stimulate interest.)

Since the early 1960's, when the Bruna Books were first introduced in Britain, a cult has developed around them, special little sets in cases, wall friezes, jigsaws etc. However, some of the books which use traditional stories – Cinderella, Snow White – are less suited to the Bruna treatment.

My favourite Bruna character is Pussy Nell, the only female character I have come across in a book for young children who actually sets out to seek adventure. But it's a shame that in the first of a number of books devoted to Miffy, a little white rabbit, she is introduced in a thoroughly unacceptable way. Miffy's parents wish for a baby. So one night an angel flies through their bedroom window and grants their wish. I think even the very youngest children are quite capable of accepting at least a simplified, but in any event, truthful account of their origin. It seems unfair to palm them off with a myth which they'll only have to unlearn.

Children do love the Bruna stories and do become addicted. I recommend in particular 'Pussy Nell,' 'The Little Bird,' 'Tilly and Tessa,' 'The Egg' and the 'Miffy' books.

Deidre Brennan is a nursery teacher at the ILEA

Alex Uxbridge:
The Prisoner of Sex
Norman Mailer
Sphere 35p.

Two years ago Norman 'Ideological Enemy number one' Mailer replied to Kate Millett, author of

Masturbation is evil; contraception is evil; war is necessary (and perhaps good); 'Put woman back in her rightful place'; 'Women and Men represent two quite different types of being'; 'The equal rights of woman consist in the fact that in the realm of life determined for her by nature, she experiences the high esteem that is her due.' Such are the bare bones of Norman Mailer's thought. The last two points are favourably quoted from Adolf Hitler. Need one say any more?

A very little, yes. Mailer appears forceful because of the metaphysical disguises in which, by a highly skilful use of words, he cloaks these thoughts. His deduction from 'Emotion not Reason' to the desirability of guilt and babies coupled with sex, of war (the ultimately irrational behaviour), and of the sex differential is essentially correct. But dispute these premises, and he crumbles. According to reason, technology is morally neutral, and guilt a simple loss of happiness. According to reason the necessity for population control and the suffering caused by unwanted babies easily outweigh the minor problems of contraception, war is either a net loss or a necessary and undesirable means, and the constant (ie not determined by the arrangements in a particular society) sex differential is minor and strictly confined to the biological. And it's not difficult to dispute the premises. If language is to make sense, it must be employed according to reason. Thus 'making sense' is obviously not a requirement of the artistic use of language. And Mailer is primarily an artist. His arguments, however, either don't make sense, or – if judged as rational arguments – are refutable.

That is one possible way to review 'The Prisoner of Sex'. To criticise the most vulnerable sections in the book, the Mailer theories, and to criticise them dismissively. Much of what Mailer does, however, is criticise the attitudes of others (in particular of Kate Millett). And his criticism is valid it would be a pity to ignore him because Ideological Enemy Number One, the Mailer of the odious opinions listed above, has hit upon it. The point is parallel to the one he makes, when he realizes that, despite the horror – in his terms – of Hitler's action (that the Nazis came close to achieving a total technologising of a state), for Mailer, Hitler as critic nonetheless understood the truths about the sexes quoted above and the fundamental truth that 'Blood has more to tell us than the machine.' Mailer rightly concludes:

'that all thought must not cease with Adolf Hitler, that if, in the course of living with a thought, it might appear to be on a parallel for a time to arguments Nazis had also been near, one should not therefore slam the books, close the inquiry, and cease to think in such direction any further. That would be equivalent to letting the dead Hitler set up barriers on all intellectual roads which could yet prove interesting and so would be curious revenge for that Nazism which had been not only a monstrosity and a nightmare, but had also for a few years conquered Europe from within, conquered it before the war, conquered it psychologically. Before looking at Mailer the critic, it is worth examining one of Mailer the idea-merchant's products somewhat less dismissively. Second in centrality only to the anti-technology anti-rationalism theme, is Mailer's concept of the power of the womb. Men must battle with and attempt to dominate women (and must use the phallus as the instrument and symbol of that battle), because, without such an effort, they are inferior before the overwhelming

In London and other cities there are always many thousands of houses standing empty. The logic of the system says they should just go to waste. Common sense says that the system is wrong and these houses should be used. Squatting means taking control over our living conditions – saying to Councils and landlords, thank you very much, but piss off, we can look after our own affairs. It means learning what makes houses work and how to fix them up, spreading skills instead of always employing someone else to do things for us, and refusing to be passive consumers like the bosses want us to be. It means finding the space to do what we've always dreamed of – becoming part of a many-sided movement of people taking control over their own lives.

From The Squatters Handbook
Produced by Islington Squatters
11, Heminford Road, London N.1.
October 1972.



'Sexual Politics.' We've brought the subject up again because the issues involved should not be ignored.

power of the womb. Possessing a womb is (I assume) seen as such an important asset because Mailer holds to the premise that the worst thing that we're all up against in life is our mortality, (the fact of death). For the womb is seen as a link of the present to the past and the future, as granting at least half a passport to immortality. Born from a womb, giving birth from one, are links in an eternal chain. Man, on the other hand, is 'relatively fragile', for 'he is not like woman in possession of an inner space which gives her a link to the future, so he must drive to possess it'. Metaphysical bullshit, justifying concrete oppression? Yes, but, even if the power of the womb claim is nonsense in itself, many men may *feel* inferior before such a (mythical) power. And, secondly, one cannot deny that Mailer (and Miller, Lawrence, Hemingway, and co.) have built up a cumulatively powerful metaphor for man (=mankind) attempting to free himself from the limits of his condition by the imagery of man=phallus striving to possess the 'inner space'. The trouble (as with the man=proving himself=violently-in-a-violent-environment metaphor), is that what is necessary for their art may be socially undesirable in its effects. This paradox will be developed a bit more below.

Mailer criticising Millett is on surer ground. Millett's selective quoting, violating the ideas and feel of such writers as Lawrence, Miller and Mailer, is clearly revealed as not just unbalanced but as positively dishonest. Mailer certainly gives a much better impression of what Hemingway, Miller, Lawrence, himself, (and Genet) were on about, than does Millett. This is partially because he is sympathetic, she hostile (just as the good sympathetic biography is common, the good hostile one-almost non-existent), and partially, of course because while she writes what he calls 'Dee Phil papers' he writes with an imaginative and ambitious style that pays off. It is also because Millett wants to force the authors into her 'one-dimensional' framework, whereas Mailer cannot—whatever else he is accused of—be called narrow minded. (On the contrary, as I have indicated above, this thinking is often so multi-dimensional as to become nonsensical.)

Ignoring its tone of hysteria and abuse, there is something of truth in Mailer's statement that Millett is 'one of those milds, totalitarian to the core, which go over to hysteria, abuse (and liquidation at the end of the road) whenever they are forced to build their mind on anything more than a single premise.' For, to work out a few cliches, it comes down to the following: Revolutionaries need to avoid paradoxes; Truthfulness and wisdom involve realizing them. However, if you are no Revolutionary but consider yourself a reformist, you must be committed to conservatism, even though you may not 'defend every little bit of the status quo.' (Why else should the shout of 'reformist' or 'soggy' have always so hurt the liberal socialist, from where else the power of the slogan 'No enemies to the left!'). It's Hamlet's paradox; thinking things out to the 'bottom', rejection of half truths, building your mind not on a single premise but on the contradictions that are in the 'real world'—all equal inaction.

To realise this paradox is not however an additional source of inaction. And you can (with difficulty) still go for action, while accepting that the premises that you suppose back such action are not the truth, but only half of it at most. (ie; make him look after the children while you read 'the Prisoner of Sex', but don't be afraid to agree with much of what you read.)

photo Weidenfeld and Nicolson



The only time she felt like a mother, she began to put on weight as her mother had done. Losing it was a gesture of independence.

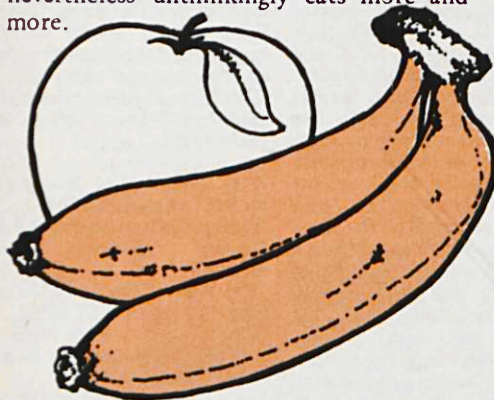
Pip: The first time I put on weight was in my mid-twenties. I had just broken off with my boyfriend and was terribly upset and confused. I became extremely thin at first. I suppose I desperately wanted to be attractive to somebody. Then I suddenly started to put on weight — it was almost as if it was deliberate. I saw the pounds begin to creep up and Christ did I eat — twenty seven Mars bars in one weekend; that was the weekend I heard my ex-boyfriend had gone to India.

Pip has always had a good relationship with her mother. In her case the association between the security of her childhood and food is very strong. She automatically starts to eat if something goes wrong in an effort to simulate early security.



Judy: Generally I eat out of boredom or anxiety.

Boredom and anxiety are often quoted as reasons for over eating. Eating can be just a means of passing the time, but it can also be associated with a physical sensation of emptiness which comes with depression and the sufferer associates it with their apparently empty life. For many people the automatic reaction is to attempt to fill the void with food. Eating obviously does not cure the sensation but the sufferer nevertheless unthinkingly eats more and more.

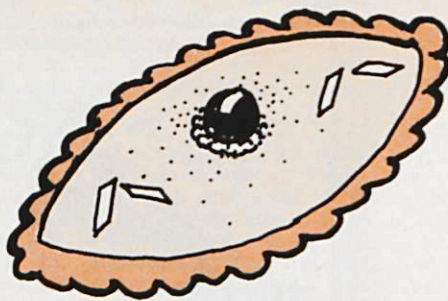


Outside Pressures

Michele: My mother's attitude was, if she was going to be fat I was going to be fat as well so that people wouldn't make comparisons. Whenever I go and see her now she always tries to make me eat.

People feel less anxious about overeating if they can convince someone else to join them on the binge.

Pip: Since I've been in the women liberation movement people have encouraged me to stop hating myself. It's amazing the sense of security it has given me. Women used not to be important to me but now I'm more concerned about what women think of me than with what men think of



me, and the women I know don't care if I'm fat. They like you for what you are. When I cared intensely about being thin other people seemed to feel it too. Now that I'm less concerned about being fat the men I meet don't seem to care either. Men make you very aware of your own imperfections. They are always talking about other women's legs when they are with you. Blokes are used to women being self depreciating — I think we should fight back.

Pip sought security through food — now she finds a source of security in her group. 'Weight Watchers' work on the same principal. Group therapy could be a means of re-directing peoples eating habits.

Esla: When I was slimmer I was duller, I was prettier but I've got an attraction of my own now. On stage people come to see me because I'm fat and I move better than any slim woman. A hell of a lot of men find me attractive, a hell of a lot, but I'm a married woman. If I go on a diet my husband doesn't like it.

Eating Habits

Michele: I love chocolate, potatoes and bread. I love a nice slice of toast, crisp on the outside and sort of mellow on the inside with butter oozing out. When I'm happy I eat all of these things in moderation, so I don't put on weight. If I feel depressed or aimless when I wake up I will eat four slices of toast for breakfast. That makes me more depressed and I say to myself 'now that you've started you might as well go on', and I feel really sick by bedtime. Then I come to a point when I think 'it's a new page now' and I won't eat anything for a day.

Everybody has different food requirements which should be balanced exactly to match their energy output. Variations in metabolism mean that very often a fat person will be one who does not over eat in comparison to her friends; she may eat considerably less and still be taking in more than her individual body needs to function properly. A person with an average weight for her size automatically regulates her intake to her needs unless, like Michele, dieting has distorted her needs.

What Does Being Fat Mean?

Michele: If I feel fat I just want to hide; I don't want to go out, I isolate myself and then I eat more because I feel lonely.

Pip: I think I used to put across this feeling of self hate. The shame of how one looks. I couldn't take my clothes off in front of anyone before, now I don't care as much. I used to slide into rooms but now there are times when I can forget about how I look.

Judy: The majority of women around at

least half of the globe have taken it upon themselves to become as utterly standardised as eggs in your supermarket. Being genuinely fat is another matter. I have actually spent five years of my twenties in the misery known only to the fat girl. According to medical research I will have knocked ten years off my life expectancy if I don't loose weight.

Doctors

Michele: I went on amphetamines for a time. My doctor was quite happy to prescribe them. When they became less effective I asked him to increase the dose — he did. Not long after I took a look at myself and realized that I was beginning to look like a speed freak, so I stopped them.

Amphetamines are no longer being prescribed because of the danger of addiction and the serious side effects.

Pip: I was frantic the second time I started to put on weight. I went to see my doctor, crying and begging him to do something. He just said, 'you won't get fat'. He had no appreciation of my state of mind. I should definitely have seen a psychiatrist, fatness is an emotional problem.

Judy: If your doctor, standing in for God behind a desk, pronounces the words I know so well, 'will power, my girl, that's what you need, and here's a diet sheet to follow' — Don't take it, quote life insurance statistics that you may knock ten to twenty years off your life for every couple of stone you are genuinely overweight.

Esla: I have high blood pressure and I have to go into hospital to lose weight, but I still go to the doctor hoping there is some miracle something she can give me, an easy way to get slimmer.

Judy has found a new and sympathetic lady doctor who has put her on Ponderax, a form of slimming pill which is non-addictive but does lead to constipation and sleepiness. There are drugs on prescription which can help people who feel that their problem has gone beyond their control. All these pills can have some sort of side effects and should never be used carelessly. Dr. Evans, a nutritionist from Queen Elizabeth hospital told me that she and her colleagues are looking for a drug which would directly affect the metabolism without affecting the central nervous system. We'll have to wait a few years more for this pill.

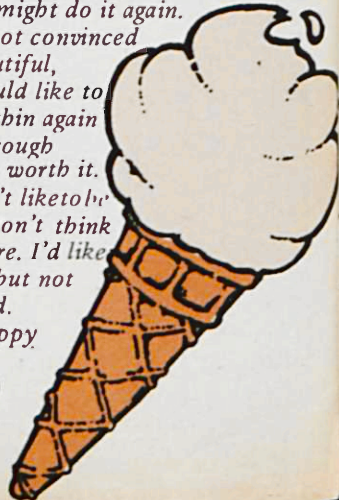
The Future

Michele: I've reached a happier level now. I very rarely go on binges but I'm a fat person at heart, I can't say its all over, next month I might do it again.

Pip: I'm still not convinced that fat is beautiful, although I would like to be. If I do get thin again it won't be through trying, it's not worth it.

Esla: I wouldn't like to be really thin, I don't think I'd fit any more. I'd like to be thinner but not like a dollybird.

I'm fat, I'm happy and at least I've got love ●



SPARE PARTS

buying

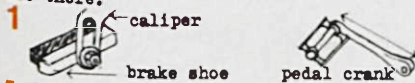
new cycles

These can cost you anything from £20 to a de-luxe racing model at £100 plus. More & more manufacturers are specializing in Sports or racing bikes and the ordinary Touring cycles are not as plentiful as they were. See that the bike fits you. (ie: size of frame, type of saddle/ handle bars, length of pedal crank..)

second hand cycles

There are many second hand shops round the country where you can pay £5 to £20 for a good cycle. Some shops give their machines a complete over-haul before selling which is well worth paying any extra cost.

Check for : perished or worn tyres, brake shoes, cables & pedals; signs of rust or a worn chain. Ask about the inner tube & see if you can get any extras such as lights, spanners, tyre levers etc. Check that all the nuts, bolts, & spokes are there.



hiring

If you are a bit hesitant about embarking on your first bike, you can always Hire one for an average £1.50 to £3 a week with £5 to £10 deposit. A number of Hire Service shops and 2nd hand dealers supply them.

For Londoners : Saviles, 97/99 Battersea Rise S.W.II. sell new, 2nd hand bikes & they hire them out.

There are two main cycle clubs in Britain who will help you. The British Federation of Cycling deals mainly with the professional sport of cycling. The Cyclists Touring Club, Cotterell House, 69 Meadrow, Godalming, Surrey, will advise you on insurance, give free legal advice to their members, and will help you fight for your cyclists rights versus the motorway... They also produce a good handbook if you actually go 'touring'.

maintenance

oiling

If you use your bike regularly, then you ought to oil it frequently too..

1.. BRAKES

Cable brakes: Release the cable from the lever & run oil down inside the outer casing. Also oil the pivot points. Rod brakes: Oil the bearings on the handle-bars, the pivot points and the 'stirrup' guides.

2.. If there is a spring-loaded ball on the bottom bracket, poke oil in with the nozzle of the oil can.

3.. On the wheel hub, twist the spring clip round to expose the oil hole.

4.. PEDALS. Turn the bike on it's side, & remove the dust cap on the pedal to expose the oil hole.

5.. BACK WHEEL. Lubricate through the holes in the plate supporting the chain.

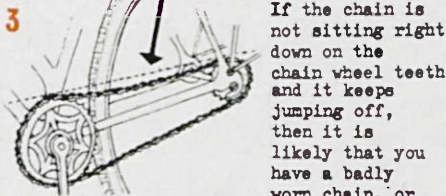
6.. Spin the wheel, while letting oil drip onto each link of the chain.

chains

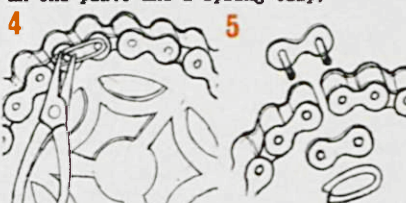
Mud, small stones and a lack of oil will cause unnecessary wear on your chain.

To clean it, loosen the rear wheel nuts move the wheel forward, and unhook the chain. Leave it to soak for 12 hrs in a bowl of paraffin. Give it a good scrub with a wire brush, and then dry it with a clean rag.

When you have refitted it, tension it by adjusting the rear wheel so as to give the chain about $\frac{1}{2}$ " of free play (3). Then turn the chain, dripping oil onto each of the links in turn.



If the chain is not sitting right down on the chain wheel teeth and it keeps jumping off, then it is likely that you have a badly worn chain, or worn wheel teeth, & need replacements.



Chains are joined by a connecting link, an end plate and a spring clip. When fitting a new chain, move the wheels close together by adjusting the rear wheel. If, when the chain is in position, it is too long, remove any excess links by punching out the rivets with a fine punch, then connect as 4.

repairs

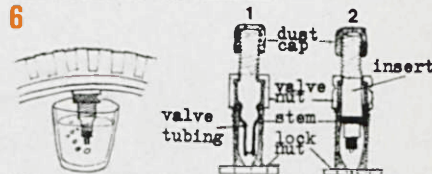
flat tyres

A flat tyre is due either to a faulty valve or a punctured inner tube.

VALVES.

Test this first. You might be able to hear the air escaping. Otherwise lick

your finger and rub it over the hole, or immerse the valve in a glass of water - and watch for the bubbles.



With the older type of valve (1) you just need to replace the valve rubber tubing. (Blow down the stem to remove any dirt.) The modern type (2) needs a new valve insert. As flat tyres don't always come at the most convenient time.. it is worth obtaining spare tubing or inserts, in advance.

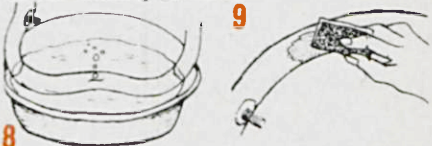
INNER TUBES

Remove the wheel first. Then unscrew & take out the valve. Undo the lock nut & push the valve stem up inside the wheel.

Using tyre levers (NOT spoons or forks unless you want them all chewed up..) lift the edge of the tyre over the rim, about $\frac{1}{2}$ of the way round. Then slid your fingers round the rest of the rim. Ease the inner tyre out.



Replace the valve and pump up the tube, sufficiently for you to discover the puncture by immersing it in a bowl of water. Mark the hole and check the rest of the tube for any more holes or old leaking patches.



Clean round the hole with sandpaper or petrol. Apply the adhesive and patch from your cycle repair outfit. Dust the area with chalk.

REPLACING THE TUBE.

First run your finger round the inside of the tyre to remove any bits of glass, grit or nails that caused the puncture.

To get the tube back onto the wheel, start by pulling one side of the tyre over the rim. Push the valve stem on the tube through the hole in the rim, and replace the valve. Pump up the tube lightly, and ease it onto the centre of the rim. Careful not to twist the tube, or disturb the rim tape covering the heads of the spoke nipples.

Push the tyre back over the rim as far as you can with your fingers. Finish off with tyre levers, taking care not to nip the inner tube. Pump up the tyre and screw the lock nut up tight on the valve stem.

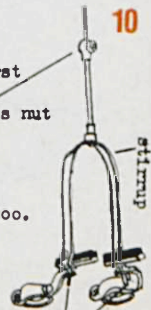
brakes

ROD BRAKES

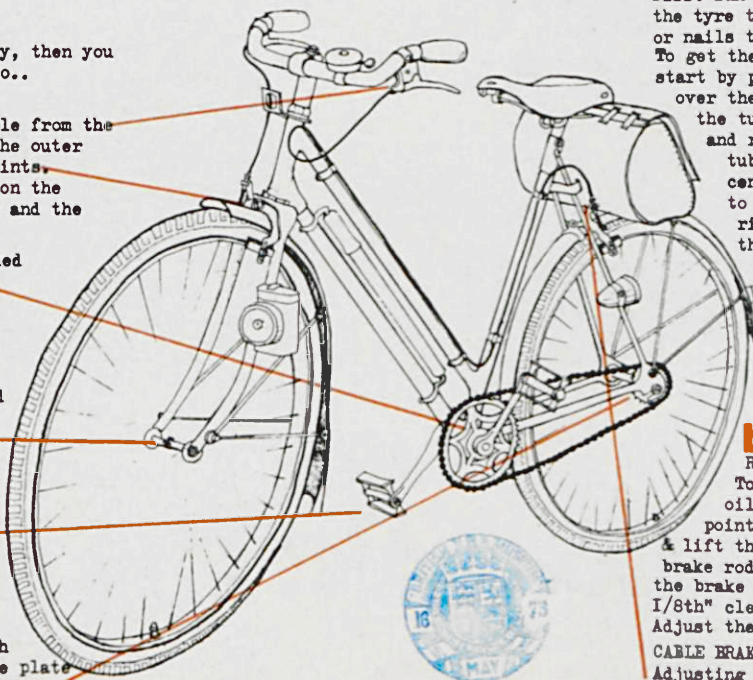
To adjust these, first oil all the pivot points, undo the clevis nut & lift the stirrup up the brake rod, to bring the brake blocks about 1/8th" clear of the rim. Adjust the stirrup guides too.

CABLE BRAKES

Adjusting these is by the adjuster screw on the outer casing of the cable. Oil all pivot points.



stirrup guide pin



BICYCLES

What the critics have said about the songs of Pete Atkin and Clive James

"I welcome Pete Atkin and his lyricist Clive James, because—virtually alone in this country—they're using words with real care, precision and invention."

RICHARD WILLIAMS, MELODY MAKER

"... sensitive, literate and accomplished."

DAVE GELLY, CREAM MAGAZINE

"A magnificent blend of poetry, rock and jazz ..."

FRAZER WRIGHT, SHEFFIELD MORNING TELEGRAPH

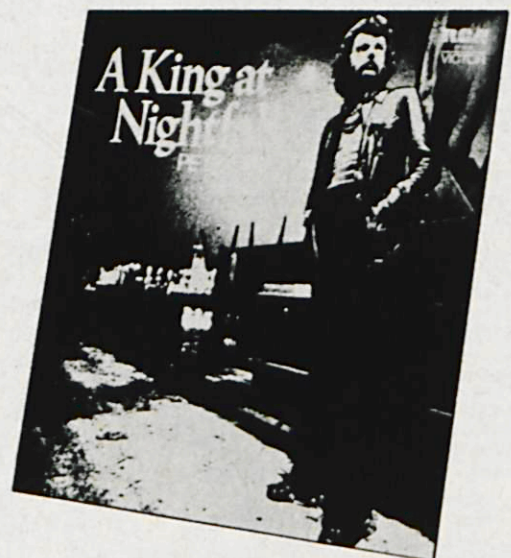
"Pete Atkin and Clive James are one of the most formidable song-writing combinations in Britain today ..."

JERRY GILBERT, SOUNDS

"... Music far beyond the pretensions of most current composers ..."

RICHARD WILLIAMS, RADIO TIMES

**Pete Atkin's
first RCA
album "A King
At Nightfall"**



NEW SINGLE

"Carnations On The Roof"

RCA 2329

RCA Records and Tapes

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